

THE
QUARTERLY
SUNDAY SCHOOL MAGAZINE.

VOLUME VIII. }
No. 1. }

APRIL, 1831.

} NEW SERIES.
} VOL. I. No. 1.

REVIEWS.

ART. I.—MEMOIRS OF AUGUSTUS HERMANN FRANCKE. *Prepared for the American Sunday School Union, and revised by the Committee of Publication.* 1 vol. 18mo. pp. 180. American Sunday School Union, No. 146 Chesnut Street, Philadelphia, 1831. (With a Portrait.)

This is one of our latest publications, and we believe it will be esteemed among our best. It is a beautiful and most interesting exhibition of Christian character, formed under the influence of an early religious education; developed, strengthened and matured by a series of surprising changes, severe trials and remarkable providences; and exerting an influence, long and widely felt, upon the institutions of religion, learning and charity in the land of his residence.

The author informs us that the work is prepared from a life of Francke, published in Prussia in the year 1817, but that the only accounts of him, in our language, are short prefatory notices, attached to translations of two or three of his works, and one or two articles in religious periodicals.

The life of Francke is one of those which display in strong colours the power of true faith, and which it is so improving, as well as interesting, to contemplate. It is, therefore, the hope of the compiler, that this more extended account of it will not be unacceptable to the Christian community.

It would have been easy to make a larger book, by giving more numerous extracts from the writings, and detailing more minutely the facts in the life of Francke. The present size has, however, been deemed more appropriate to the class of readers for whom it is principally intended—the older scholars in our Sabbath Schools. To them it is affectionately recommended, with the prayer, that it may be used by the Spirit of God as a means of bringing them to an experience of the blessedness of true religion. p. iv.

After a concise account of the peculiar circumstances under which he commenced his public life, and a passing notice

Vol. I.—1.

of the "men of renown," who preceded, or were connected with him, particularly Spener, we are made acquainted with the leading characteristics of Francke's childhood.

He was born at Lubeck, in the northern part of Germany, on the 23d day of March, 1660. His father was John Francke, a doctor of laws, and a distinguished officer of the church. Of this parent it pleased God to deprive him, by death, at the age of seven years.

His father had been particularly attentive to the education of this, his only son. He had with all a father's anxiety, instilled into the mind of his child the principles of the Christian religion, taught him by example and precept his duties to God and man, and employed for him in addition a private teacher. After his father's death, his mother pursued the same course with him, until his thirteenth year. He states, that at this time, study was to him more pleasant than any other employment, which must appear not a little surprising at such an age. He was, also, during this whole period, more or less interested in the subject of religion. In his tenth year he was so completely weaned from the common desires and amusements of childhood, that he asked his mother for a little room, which he might call his own, where he might study and pray without interruption. This request was granted; and it was his habit, when he returned from his teacher, to retire there, and closing the door, to pray earnestly to God. It is stated, that he used to say frequently at these times, "Lord, all things and all persons will, in the end be made to glorify thee; but I pray that thou wouldst so order my whole life, that it may be spent to thy glory alone." His youngest sister seems to have exerted a most happy influence upon him. She was three years older than himself, and, to all appearance, loved God from her infancy; and being one of the most lovely and cheerful of the family, and nearest to his age, he was tenderly attached to her. She taught him to imitate her in carefully and frequently reading the Bible and other serious books. But it was his lot to be soon after separated from this sister; for God took her to himself at an early age. After the death of his sister, he was left without any one who would so directly influence his feelings and conduct. The little spark which had been enkindled in his bosom was not, however, extinguished, though it did not burn with the same vigour as before. He was exposed, too, to the effect of evil example in his daily intercourse, which blunted, to some extent, the tenderness of his feelings, and caused him, in after times, much sorrow, for it led him to neglect these early influences of the Spirit.

In his thirteenth year, he was sent to a public school, where, notwithstanding his youth, he was soon distinguished on account of his attainments. He manifested, even at this period, a taste for theology, read a number of works of that character, and determined to pursue his studies, in reference to the ministry. But, notwithstanding this, he acknowledges, that pride and ambition had a strong control over his conduct, and that his zeal in the pursuit of knowledge hindered his attention to more important concerns. He continued, however, his habits of private prayer, and seems, in general, to have been prudent and moral in his deportment.

At the age of sixteen, he went to the University. He seems to have been, as is too frequently the case, so much absorbed in his studies, as to have little time or disposition for attention to the more important subject of religion. In speaking of himself, he says, "I knew how, at that time, to discuss all the doctrines of theology and morals, and could prove them from the Bible. I was correct in my external conduct, and neglected none of the forms of religion; but my head, not my heart, was affected. Theology was to me a mere science, in which only my memory and judgment were concerned. I did not

make it practical. When I read the Bible, my effort was to become acquainted with its doctrines, not to apply them to myself; and though I wrote volumes of notes upon it, I never took care that its precepts should be written on my heart." The influence which was exerted upon him, at this period, was such as to lead him, at times, to pray earnestly, that God would change his heart, and give him the spirit of his children. He often walked alone upon the seashore in the neighbourhood, and meditated upon three things:—how he should become holy—how he should become learned—and how he should acquire the talent of making his knowledge useful to others. He was, however, still in darkness as to the means of obtaining the favour of God and deliverance from sin. pp. 15—20.

In the course of his subsequent studies he became a complete master of the Hebrew, having in one year read the Bible through seven times in that language. Though all his studies were of a Scriptural character, and prosecuted with a view to the ministry, and although his attention was often called to the personal application of truth, he seems to have been a stranger to its transforming influence.

And it may not be amiss, in this connexion, to suggest what is believed to be a common error among *Sunday School teachers*.

So indispensable is some degree of intellectual cultivation to the understanding of Scripture truth; so multiplied are the means provided for the improvement of teachers and children in biblical learning; so abundant and gratifying is the success which has attended the use of these means, in elevating the character of the institution, and increasing its power of good or evil; and so often is the importance of understanding the language, connexion and peculiar force of Scriptural truth, urged and illustrated, that it is not surprising if teachers have placed an undue reliance on these means, and have forgotten, in the use of them, how utterly powerless and insignificant they are in themselves, and how surely we shall be disappointed if we expect them to counteract and control the evil propensities of human nature, or to contend, successfully, with the adversary of souls, that goeth about as a roaring lion, among young and old, seeking whom he may devour.

The path of duty, in this particular, as well as in every other, is strait and narrow, but it is plain and pleasant. It is only in the diligent use of means, that we can ask, or expect the blessing of God; and, on the other hand, it is only the blessing of God that makes these means effectual to the salvation of a single soul.

Look over our Sunday Schools; examine them closely; calculate and appreciate the circumstances that favour, or obstruct the progress of truth; think of the day, the place, the introductory services, the text book, the professed design, the artlessness,

simplicity and confidence of those who are to be instructed; the promise of God to them, the examples of early piety, which so plainly show that it is according to the will of God, that out of the mouth of babes and sucklings, his praise shall be perfected; and then say, whether there must not be some grand error in the use and application of means.

Some children, we see, who have scarcely any advantage of instruction and study, in comparison with others of the same class; who have not the benefit of religious society, nor the restraining influence of kind and anxious friends; yet, in the providence of God, they are brought, by a way they knew not, to seek his face and favour, become examples of piety, and their path through life is like that of the just, which, as the shining light, shineth brighter and brighter unto the perfect day. It is the Potter's sovereign hand which thus moulds the vessels of honour; and the more teachers feel that they are merely the instruments by which He works, the more deep will be their humility, the more importunate their prayers, and the more faithful their efforts.

None of us can expect to attain such an extensive and thorough knowledge of Scripture truth as Francke attained at a very early period in life.

Time, intellectual endowments, taste, means, &c. &c. are all wanted by those who would make such proficiency as he made in the speculative knowledge of the Scriptures; and if made, how little advantage would be derived from it, in the instruction of a Sunday School class? A lawyer of some distinction, once remarked to us, on an application to him, to take the honourable place of a Sunday School teacher, that if he might use *Dwight's Theology*, as a class book, he should feel as if there was some attraction in the employment. What an egregious mistake respecting the object of Sunday School teaching, and the means of its accomplishment!

Suppose we possessed all the biblical learning of Francke, we could communicate but a very inconsiderable measure of it to any child in our Sunday Schools. Few, even of the most mature and intelligent Christians, would be able to receive knowledge, of this grade, at our lips. And, besides, if the knowledge were possessed, what would it be worth to teacher, or pupil? With it all, Francke was "*wretched, and miserable, and poor, and blind, and naked*;" and so remained, until God was pleased to attract his attention to one of the simplest truths of the whole Bible; so plain, that the wayfaring man, though a fool, need not err in the construction, or application of it. All his learning was confounded and set at nought, and he placed himself as a little child at the feet of the great Teacher sent from God.

Another consideration suggests itself, in connexion with the history of Francke's early religious exercises. It seems his outward deportment was exceedingly devout and exemplary. Few teachers would be uneasy respecting the state of a pupil, if assured that he was in the habit of retirement and meditation as well as of *secret, earnest prayer*. These are considered by many as very satisfactory evidences of piety. It appears, however, that they are not always conclusive, and probably, if some friend, in whom he had confidence, had drawn him into a free conversation on those subjects, which evidently possessed his thoughts, he would have found, still earlier, that peace which passeth understanding.

He manifested much zeal in the study of the word of God, and some inclination to a more devoted life; but still he did not feel at ease with himself. There was something wanting to his happiness—a void in his soul which the world could not fill. He knew that he was far from being in either a safe or proper state, but was, notwithstanding, unacquainted with his own heart and his spiritual helplessness. He was without that faith which consists not in an exercise of the intellect—which is not a thing of mere knowledge—but a sincere confidence and trust in God, and a sense of the preciousness of the Saviour.

"About the twenty-fourth year of my age," he says, "I began to feel, more than ever before, my wretched condition as to spiritual things, and to desire more ardently that I might be delivered from it. I do not remember that any external means led to this result, unless it may have been my theological and biblical studies, which I pursued, however, with an entirely worldly spirit. I was surrounded at this time with the temptations which worldly society constantly presents, and was not a little affected by them. But, in the midst of them, God, of his mercy, sent his Spirit to lead me away from every earthly good, and inclined me to humble myself before Him, and pray for grace to serve him in 'newness of life.' These words of Scripture were impressed upon my mind: 'For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.' (Heb. v. 12.)—I had been engaged in the study of theology for nearly seven years, and was familiar with the doctrines of our church, and could defend them against opposers; I had read the Bible much, and many other practical works; but all had only affected my understanding; my heart was as yet unchanged, and it was necessary for me to begin anew to be a Christian. I found myself so deplorably situated, so bound to earthly things, and so attached to the pursuit of knowledge, that though I felt the need of reformation, I was like one cast into a mire, who can only stretch out his hands and ask for aid. But God, in his infinite compassion, did not leave me in this helpless condition. He removed obstacle after obstacle from before me, and thus prepared the way for my deliverance from the bonds of sin. I became diligent in using the means of grace, and neglected no opportunity of worshipping and serving Him. I began to see a little light dawning upon my path, but it was more like twilight than the perfect day. I seemed to have placed one foot upon the threshold of the temple of life and salvation, but lingered there, being too much attracted by the temptations of the world to enter. The conviction of my duty was very strong, but my habits were so fixed upon me, that I could not avoid indiscretions in word and action, which caused the keenest pain. At the same time, there was such a change in my feelings, that I now longed after and loved holiness, spoke of it frequently, and declared to some of my

friends, that I was determined to live, hereafter, a godly life. Such a change was observable in me, that some of them thought me a very devoted Christian; but I knew well that I was, at that time, too much under the influence of the world, and that my resistance to my evil dispositions was very feeble. How miserable would have been my condition, had I continued in this state, grasping earth with one hand, and reaching after heaven with the other—desiring to enjoy both the world and God, but being at peace with neither! How great is the love of God manifested to men through Christ Jesus! He did not cast me off for ever, as I richly deserved, on account of my heinous sinfulness, but bore with me, supported my weakness, and enabled me to seek him. I can testify, from my own experience, that man has no ground of complaint against God in the matter of his salvation, for he ever opens the door of mercy to the soul that sincerely seeks his grace. He has taken me by the hand and led me forward as a tender parent does her offspring, and even when I would have left his side, he has brought me back again. He has, in answer to my prayer, placed me now in a situation where the world need not allure me from the path of duty, and where I have every advantage for serving him." pp. 25—29.

The next extract we shall find discloses (in substance, if not in form,) the principle by which to explain one of the most remarkable facts connected with the history of *Sunday Schools*, viz. that, although the number of teachers, in proportion to the number of pupils is nearly *one to six*, yet the *conversions* among teachers, in proportion to the conversions among pupils, is as *five to six*.

Remarkable as this fact appears, a very slight examination of the matter will show that it is all very natural.

Whoever has attempted to teach others any principle of human, or divine science, has found how soon the effort reveals our own ignorance. Let a Sunday School teacher, for example, strive to impress on the mind of a child some idea of the rich mercy of God, and the greatness of the love wherewith he has loved us, in giving his Son to die for us. He would, of course, in preparing himself for such an exercise, look at man—the *object* of this rich mercy and surpassing love—and the state in which it finds, pities, and redeems us; and he would look too, at the price of our ransom, and the amazing display of the attributes of the Godhead, in all that preceded, attended and followed the stupendous work of human redemption. In such a course of study, would it not be difficult for him to avoid the conviction, that he himself is involved in the universal condemnation—that the wrath of God abides on himself—and that there is no other name given under heaven among men, whereby he himself must be saved? Surely it would. But he comes to his class. Here his business is to lead children to love and serve God—a holy God. Among the obligations to do this, he presents to them that which springs from the love of God, exhibited in giving his only-begotten and well-beloved Son to die for us. He enlarges on this exhaustless theme, and urges with

affectionate earnestness, the claims of one so rich in mercy, to our supreme love and undeviating obedience. Can he do all this, without a thought that these motives have never influenced his own heart? that he is still halting between two opinions? that he is still dividing his services between two masters? that he is still hazarding his immortal interests upon an existence which an insect or a mote may terminate in an hour? Will he not be led to ask, How shall I escape, if I neglect so great salvation? There can be no doubt on the subject. It is with such views as these, that we are prepared for the results which the agency of Sunday Schools has already produced.

The number of teachers and scholars connected with the American Sunday School Union, and making a profession of religion, in four successive years, was as follows:—

Years.	1826.		1827.		1828.		1829.	
	Teach.	Schols.	Teach.	Schols.	Teach.	Schols.	Teach.	Schols.
Whole Number,	19,298	135,074	24,307	174,191	32,806	259,656	52,663	349,202
Number professing,	468	532	723	758	909	1,269	930	1,169

It is to be remembered, that though this is not probably more than one quarter of the actual number of teachers and scholars who declared themselves to be on the Lord's side, during the year, there is no reason to doubt, that the same proportion would be preserved.

In the sixth report of the Norwich, (Conn.) Sunday School Union,* several interesting facts are stated to illustrate this position. In one school thirty-six teachers, and thirty-six scholars, renounced the world in the progress of the same year, and in another, so powerful was the conviction in the mind of a teacher that she was commending to others a Friend in whom she had never herself manifested any confidence, that she actually absented herself from the class; but God followed her with his mercy, and before another Sabbath, she submitted her own will to His, and became a new creature in Christ Jesus.

An agent of ours very recently reported the case of a young friend of his, who had for a long time appeared as a public professor of religion, and had been pursuing his studies with the design of entering the ministry. During the past year he had occasion to make a lengthened visit in the country, near his place of residence. Here he was induced to organize and superintend a Sunday School. Before this period, notwithstanding outward profession, his views seemed to have been vague and indefinite on the subject of religion. His deportment, too, was influenced by respect only to his own character; and his education had been directed, and his views influenced by

* American Sunday School Magazine, Vol. VII. p. 304.

his *friends*, to the work, or rather to the *office* of the ministry, and he had been accustomed to view this as the object of his destination rather than his duty. In the course of his engagement, however, as superintendent and teacher in the Sunday School, and in attempting an exposition of the testament to his class, the truth took possession of his soul. From this period his mind received a new impulse, and he was no longer able to rest under former impressions: he felt a conviction of his own state, as a guilty and condemned sinner, and under this conviction he sought mercy at the cross of the Saviour. He found it, and has obtained joy and peace in believing. The important change, not more decided than influential, has been followed by a devotion of his time, talents, and affections to the service of his God and Saviour.

We might multiply these illustrations indefinitely, but must be satisfied with adding the most remarkable and interesting case of Francke.

The most cursory reading of his story cannot fail to teach us, that though Paul may plant and Apollos water, God gives the increase. We see a man of great biblical learning, comprehensive mind, and vast intellectual attainments, falling upon his knees and praying to the God whom he did not know, and saying "If there be a God, oh! let him have mercy on me." Again and again he kneels; his soul is in anguish; earnestly and still more earnestly he prays. At last he is heard! And from that first scene of communion between God and his soul, through the only mediator between God and man, he commences a new life, and in his last prayer, forty years after, he expressed his gratitude to God for then opening in his heart, a fountain from which streams of happiness had flowed uninterruptedly ever since. With what eloquent simplicity does he tell us of the beginning, the progress and the end of his hopes! How natural and happy is the illustration he gives us of that change of heart which enables one to say, "*One thing I know, that whereas I was blind, now I see.*"

Shortly after his arrival at Luneburg, he was appointed to preach a sermon in the church of St. John, principally with the design of giving him the opportunity of improving himself in the art of public speaking. But his mind was now in such a state that he could not be satisfied with the idea of merely making a display of his talents before the people; he desired rather to do them good. While he was thus meditating, he fell upon the text, "But these things are written that ye might believe on the Son of God, and that ye might have life through his name," and chose it as the subject of his sermon. From these words he proposed to show the nature of true faith in Christ, as distinguished from a merely imaginary or speculative belief. While reflecting upon this passage, the thought arose in his mind, that he himself had no such faith as that which he was about to describe; and so much did it affect him,

that he neglected his sermon entirely, and turned his attention to himself. He sought, in various ways, to obtain that state of feeling which he desired; but the more he strove, the greater was his doubt and difficulty. He found no relief either in the word of God or the writings of pious men: all were alike obscure and unmeaning to him. "My whole past life," says he, "now came before my mind, and I could look over every part of it as one who examines a city from some lofty steeple. At first, my attention was attracted by individual sins; but soon I forgot them in the contemplation of that one which had been the fountain of all the rest, *unbelief*." This discovery of himself threw him into the greatest distress. He had neither rest nor peace, but spent his time principally alone in his apartment, sometimes restlessly walking up and down—and then, falling upon his knees and praying "to the God whom he did not know," as he expresses it; sometimes saying, "If there be a God, oh! let him have mercy on me."

"One Sabbath," he continues, "it seemed to me, that I could not, in this state of mind, preach the sermon which had been appointed me, and I thought of postponing it again; for I could not bear the idea of preaching against my own experience, and deceiving the people as to my own state. I felt deeply what it is to have no God upon whom my soul could depend: to mourn over sin, and yet know not why it was, or what it was that caused me such distress: to deplore my wretchedness, and yet know no way of deliverance—no Saviour; even to be ignorant whether there was a God who could be angry with me! In this state of anguish I kneeled down again and again, and prayed earnestly to that God and Saviour in whom I had, as yet, no faith, that if He indeed existed, he would deliver me from my misery. At last he heard me! He was pleased, in his wondrous love, to manifest himself, and that, not in taking away, by degrees, my doubts and fears, but *at once*, and as if to overpower all my objections to his power and his faithfulness. *All my doubts disappeared at once, and I was assured of his favour*. I could not only call him God, but my Father. All my distress was dispelled, and I was, as it were, inundated with a flood of joy, so that I could do nothing but praise and bless the Lord. I had bowed before him in the deepest misery, but I arose with indescribable peace and joy. I seemed to myself to have just awaked from a dream, in which all my past life had been spent. I was convinced, that the world, with all its pleasures, could not give such enjoyment as I now experienced, and felt that, after such a foretaste of the grace and goodness of God, the temptations of earth would have but little effect upon me."

A few days after this, he preached the sermon already mentioned, and with much peace of mind. He was able to say, now, with the Apostle, "We have the same spirit of faith, according as it is written; I believe, therefore have I spoken; we also believe, and therefore speak."

From this time he dated his conversion, and, forty years after, in his last prayer in the garden of the Orphan House, he said, that a fountain had been opened in his heart from which streams of happiness had uninterruptedly flowed. From that time, religion had been to him a reality, enabling him to deny himself all ungodliness, and every worldly desire and affection. Francke began at that time to regard the honour of God and the salvation of men, as the most important of all subjects, and to estimate the riches and honours of the world, as "vanity of vanities." He had now obtained that knowledge for which he had been so long seeking; and the display which is made in his experience, of the blindness of the natural man, is truly striking and instructive. With the Bible constantly before him, and books upon practical piety shedding their light upon his path, he wandered, as if in perfect darkness, till God shone into his mind with "the light of the knowledge of the glory of God in Christ Jesus." It was not until he had been brought to a most humbling conviction of his unworthiness, and helplessness, and despaired utterly of obtain-

ing deliverance from sin by his own efforts, that he could see the meetness of the Lord Jesus as a Saviour; and not until he felt an assurance of pardon, through faith in him, that he found any permanent peace. This is the only plan upon which the sinner can be admitted to the favour of God; and it is the glory and love, manifested in this plan, which it will be the privilege of the saints above, for ever to admire and adore. pp. 29—34.

We cannot follow this devoted man through the scenes of his active life without transcribing the principal contents of the volume. There are two or three topics of particular interest, however, from which our readers will pardon a few more extracts. The first is from a series of directions, which it would be well for all Christians, especially Sunday School teachers, to observe.

“Directions how to live in peace with men, and to preserve a good conscience in the sight of God.”

“1. *Rules for our Conduct in Company.*”

“Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of heaven and earth, is present; and that in such a situation, a solemn awe becomes you.

“Never speak of your enemies except in love, for their good, and the honour of God.

“Do not speak much. When it is necessary to say any thing do it respectfully, advisedly and kindly. Always speak with earnestness, with clearness, and deliberation.

“Do not make the things of this world a subject of conversation, except when God may be honoured, or good done to your neighbour thereby.

“Avoid all severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

“Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honours God in his heart, will not dishonour Him with his lips.

“Be cautious, in narrating any thing, that you adhere strictly to truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

“Trifling jests and anecdotes, do not become a Christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

“Never change the conversation from a profitable subject. Much is to be learnt, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

“Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

“If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well, beforehand, to think of your own defects, that you may reprove with meekness, and with love.

“Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful, and joyful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God, why should they be to you? If you laugh with those who

delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

"Cultivate a talent for directing conversation, in a proper channel.

"Never think more highly of yourself, than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

"Love is humble, and secures the respect and friendship of others; but a haughty man is disagreeable to all.

"Remain not a moment in society, when your only object is, that you may thus pass time away.

"2. Rules for Solitude.

"If you are truly convinced of the presence of God, when you are alone, you need have no weariness of solitude. Will you be weary of an eternity, spent in his presence, where you hope to find your perfect happiness?

"Fear nothing visible, or invisible, but God, who can save, and can destroy.

"Engage in no unprofitable work; for you shall give account of every moment of your time, and of the manner in which it has been employed.

"Read no trifling nor useless books, for the sake of passing away time.

"Indulge no thought which you would be ashamed to utter; for though you may conceal it from men, God beholds your inmost soul, and knows your thoughts afar off.

"Do nothing in private, which you would avoid in the presence of the wise and good. You have respect for them; ought you not to respect much more the great Jehovah?" &c. &c. pp. 66—71.

But it is in connexion with the establishment of the ORPHAN HOUSE at Halle, that the character of this faithful and indefatigable servant of God, shines most conspicuously. We must leave this subject, however, for a future number, and we are preparing to give such a view of it, as may interest our readers still more in the establishment, endowment and regulation of that most interesting of charities, ORPHAN HOUSES or ASYLUMS.

A single incident will illustrate his success in winning the affections of children; and will show too, how strong their interest may become, in the attentions and instructions which are incident to the pastoral office.

After he had resided fifteen months in Erfurt, and in consequence of some secret insinuations of his enemies, which came to the ears of the elector of Mayence, he sent a decree to Erfurt, which directed that, "inasmuch as Mr. Francke was a leader of a new sect of fanatics, and the cause of much disturbance, he should be dismissed from his office, and ordered immediately to leave the city." As soon as Francke heard of this, he went before the council, and complained to them, but without effect; for he was immediately deposed from his office, and ordered to leave the city within twenty-four hours. He did not resist this order; but conscious of his innocence, wrote a letter to the magistrate, calmly representing the impropriety of condemning him unheard, and even without letting him know the crimes of which he was accused; thus denying him a privilege which was granted even to robbers and murderers. A large and respectable body of citizens petitioned in his behalf, *and the children of his congregation came and asked upon their knees that he might remain!* But it was all in vain, and he was compelled to prepare for his departure. p. 52.

Francke excelled as a teacher of children. His language, and manner, and subjects of instruction, are worthy of the general imitation of those who teach children.

He seems to have had a peculiar love for them, and a happy faculty of instructing them. He did not, of course, find time to do any thing more than superintend their schools, except in the department of religious instruction. This he made the grand object of attention; *the cultivation of the moral feelings of the pupils* was esteemed of paramount importance. To promote this, he used to catechise them, by the assistance of their teachers, and to address them on the great truths of religion, in language suited to their capacity.

He took care to appoint such teachers as would set a holy example before them, and used every other means to bring them to a saving knowledge of Jesus Christ. Among these, was that of distributing among them, at the time of their examinations, which took place four times a year, tracts on practical subjects, written expressly for them.

The following extracts are from two of them, on the subjects of repentance and love to God. We should be glad to infuse into our paraphrase of these passages more of the pathos of the original.—“Attend to my words, dear children! Attend to the word which is spoken to you from God! Now before your hearts are seduced by the world, while you are in the morning of life, pray God to implant his love within you, and to make you humble and obedient, and holy. Ask him so to impress his fear upon your minds, that you may be enabled to keep his commandments all your days. Remember that it often brings a fearful curse upon men, to neglect God in their youth, and to follow after the desires of the flesh, and give themselves up to the pleasures of the world. You may now think it would be happiness itself, to live in the indulgence of all your wishes; but a time will come, when you will think very differently, and when you will know what misery he must suffer who disobeys God. See to it then, dear children, that you repent from the heart, and believe in Jesus Christ. Then will your happiness be secure.” * * On the subject of love to God, he then addresses them, in one place:—

“Do any of you now ask me, ‘What is the love of God?’ I reply, that it is of such a nature, that it must be felt, in order to be understood. If I say to you this love is a delightful feeling, which fills the soul, still you would not comprehend my meaning until you had yourself tasted its sweetness. * * The love of God in your hearts, is the fruit of the influences of the Holy Spirit, by which you are inclined to look upon God as your highest good, to feel a sincere and ardent longing after him, to seek your pleasure, and your peace in Him; to endeavour to please him, to strive to be united to him, that you may have, as the Scripture says, the same mind with him. Now if you reflect upon this, you must see that love to God is a thing of great value, and very different from the love of the world. * * If you ask how you may obtain this love; I answer, that the love of God to you, is the fountain of all your love to him. To know how to value his love, you must consider his infinite mercy in sending his Son to die for sinners. If you will think of this wonderful love to you, you will see how reasonable it is, that you should love him, and how wicked it must be to turn away from God, who has been kinder than a father to you.

“Think not, however, that you will love him of yourselves. This is the work of the Spirit of God, without whose influences, your own efforts, your reading of the Bible, and your thinking of the love of God to you, will be without effect. You must feel your need of new feelings, and desires, and ask earnestly for the Holy Spirit, to implant that love in your hearts, and lead you in the right way, so that you may be able to look up to God as your father and friend. You may possibly suppose, that love to God consists in a

good emotion or desire, which you may sometimes feel, especially when you pray, and that after this you may sin again. But this, dear children, is not love. Love is constant and unchanging, and is to be discovered by your obedience to God, and your patience under trials, rather than by your feelings. Think of this, then, my children! When you are obedient to your parents; when you love to read the word of God and to pray; when you love them who hate you; when you pray for them who injure you; when you are jealous and envious of no one; when you love to be told of your faults, and try daily to correct them; when you feel and act thus, it is a sign that you love God. * * This love you must strive constantly to retain and increase. Your heart is deceitful and wicked, far beyond any thing that you think, and will incline you to seek the pleasures, and follow the temptations of the world. You must constantly look up to your Father in heaven for his aid to enable you to command your feelings, control your desires, and direct them in the right way.

"May Jesus Christ, the well-beloved Son of God, have mercy upon each of you! May he purify you by his spirit, and give you true faith in him! Should you be thus renewed, it will be my rejoicing, not only in this life, but in the great day of account. Oh! that I may be able in that day, to say of each of you here present, and of all who have gone before, and will come after you; 'Here am I, Lord, and the children whom thou hast given me.' He is your Lord. He has died for you. I commit you into the arms of his love, and to his mercy, which is past all conception!"

We cannot wonder that labouring as he did, the numbers of those who became, under the blessing of God, pious and devoted men, should be great. The Spirit of God usually seconds efforts so faithfully made, and enables us to understand, to some extent, the importance of the faithful instruction of children. pp. 148—154.

In every department of Christian enterprise Francke was interested.

Besides his other numerous labours, he was one of the earliest and most efficient friends of missions among the heathen. About the year 1705, he was applied to by the king of Denmark, (who was about sending some missionaries to India, where he had some settlements,) to select from among the young theologians at Halle, some suitable persons to undertake the important work of instructing the heathen. Francke chose, in compliance with this request, two, who accepted the appointment, and justified, by their fidelity in their stations, the confidence he reposed in them. He continued, until his death, to appoint the missionaries who went out from Halle; he held correspondence with them, and published from time to time, accounts of their labours and successes. His influence in this way was very important; for had these early missionaries been of the character, which most of the clergy at that time would have chosen, the enterprise would, beyond doubt, have failed entirely. He took an active part too, so far as he had opportunity, in the measures for enlightening and converting the Jews. Few days of his life seem to have been more delightful to him, than that on which some individuals of that nation, received from him Christian baptism.

These facts are interesting, principally, because they display one remarkable trait in his character, to wit, that he employed *every* opportunity for doing good, and that "whatsoever his hand found to do, he did it with his might."

Francke died June 8, 1727, in the 65th year of his age. Many delightful evidences are given in this little volume of the

power of faith to sustain the sinking soul. A few only can be stated.

On one occasion, during his sickness, he prayed thus:—

“Oh! forgive me, if during my pains I have not kept my will completely in subjection to thine: support me by thy power even to the end. I know that thou art faithful! Thou wilt not leave nor forsake me; thou wilt raise my body from the dust again, and I shall be presented, purified and adorned, before thy face with exceeding joy! How glorious and how happy shall I be, when, for the first time, I shall behold thy blissful face!”

In this frame of mind, which breathed more of heaven than earth, he continued to endure, for the next three or four days. He mentioned it as a great favour, during this time, that so many comforting and encouraging texts of Scripture came constantly into his mind. On Friday the sixth of June, he said, “The way to glory is by the cross. I take the cup of affliction willingly, but it is not for me to drain it.” His friends then sang a hymn for him at his request; and after it he gave himself again away to the Redeemer. “My faithful Saviour,” said he, “I have given myself, body and soul, into thy hands, and therein would I abide.”

Not long after, he awoke from a short sleep, saying, “My dear Father!” When he was asked how he felt, he replied, “God will continue to support me. My soul has cast itself upon him—Lord! I wait for thy salvation!”

He became now gradually weaker and weaker, but still had strength to speak to a friend of his, who had just arrived in Halle, and desired to see him. A few moments afterwards, his wife asked him “if the Saviour were still near.” He replied in the affirmative. He then fell into a gentle slumber, which continued until evening, when, without a struggle or a groan, he resigned his soul into the hands of the Redeemer.

With great confidence, we recommend this work to those for whom it is designed. As a Sunday School and family book, it is among the most valuable. The history of such a man, in the simple language of our author, is well calculated to excite new zeal in the service of God. We need at this day, more devotedness to the cause of Christ. We need more faith in the promises of God. We need more apostolic boldness and energy; and the earth will never be filled with the knowledge of the Lord, till these Christian graces prevail in forms and measures which now would seem almost unattainable.

ART. II.—LIFE OF MRS. ANN H. JUDSON, *late Missionary to Burmah; with an account of the American Baptist Mission to that Empire. Prepared for the American Sunday School Union, by JAMES D. KNOWLES, A. M. Pastor of the second Baptist Church, in Boston. Revised by the Committee of Publication of the American Sunday School Union, pp. 266. [With a Portrait of Mrs. Judson, engraved on steel.]*

There are circumstances connected with this publication, which add much to the interest which a just memoir of such a woman as *Mrs. Judson*, must always possess. It is well known that *Mrs. Judson* and her husband, and their companions in la-

bour, after they entered on the mission service, adopted the principles of the Baptist denomination. This event led to the establishment of the Burman Mission, and to the formation of the Baptist General Convention in the United States.

Being thus connected—at such a period of life—and under such peculiar circumstances—by common opinion, feeling and object, with this particular denomination, it might be supposed, by contracted minds, that her Christian character and course of life would necessarily receive thenceforth some new bias or direction; in other words, that in all she wrote, or did, or proposed, after that change in her views, we should see something of a denominational character. But how wide is all this from the truth!

We see only the Christian—the devoted, laborious, self-denying Christian; her affections and hopes in heaven; her thoughts absorbed with the one grand, controlling purpose of glorifying God, in her body and in her spirit; and her heart's desire and continual prayer to God, being, that all, from the least to the greatest, might know Him whom to know is eternal life. So entirely does she seem to have consecrated herself to the service of her Redeemer, that the exercises of her mind, and the labours of her life, betray no more of her views respecting the doctrine of Baptism, than the life of Noah, or Elijah.

The author is well known as the pastor of a Baptist church in Boston. With views highly honourable to him as a man, a Christian, and a minister of Jesus Christ, he has prepared a work, presenting the character of this eminently pious woman to the Christian church, in all its complete and graceful proportions, without diminution or addition; and yet there is not a sentence, or an allusion which would give offence to the closest adherent to creeds and forms. What is there, then, in all the differences of form and faith among evangelical Christians that makes, or mars Christian character?

Moreover, this work has been prepared for a Society, which is endeavouring to form Christian character on this model, or rather on the infinitely higher and more perfect model on which *Mrs. Judson's* itself was formed. To this end, every principle by which the different denominations of the evangelical church are distinguished, each from the other, is discarded. The *Methodist*, *Baptist*, *Presbyterian*, *Episcopalian*, *Moravian*, are all with us, and all bring to the work of establishing Sunday Schools, one heart and one hand. They come out indeed from under separate banners in the army of the living God, but in the war which they are waging, by means of Sunday Schools, against the empire of ignorance and sin, there is but one banner, and on that is inscribed "*The love of Christ constraineth us.*" We

hear no inquiry when the children crowded around our Saviour for his blessing, to what denomination their parents belonged; nor were the lambs which he commanded his disciple to feed, the lambs of this, or that fold. In imitation of our Master, wherever we find young children, we take them in our arms and bless them with the means and opportunities of instruction in the word of life.

Such a work, prepared under such circumstances, has, as we have said, a peculiar interest; and we have strong hope, that the time is not far distant, when the Christian world will feel more generally and deeply than it has ever yet felt, that the moral strength which is now expended in the wars we wage against each other, is all required in the defence of a common cause, against a common enemy.

It will, doubtless, be one of the many subjects of surprise, in a future world, how erroneously we estimate the relative importance of things here.

The work before us has peculiar excellencies. The author has seized upon the points of character and incidents of life, which are most likely to arrest and fix attention, and mingles with the biography such simple reflections and suggestions, as are calculated to illustrate and impress it upon the mind.

Mrs. Judson was the daughter of Mr. John Hasseltine, of Bradford, (Mass.) and was born December 22d, 1789.

Of the early years of Mrs. Judson, we have learned very little which distinguished her from other persons of her age.—She was gay, fond of amusement, and very active in whatever she undertook, whether business or pleasure; so that her restless disposition induced her excellent mother to say to her one day, “I hope, my daughter, you will one day be satisfied with rambling.”

Like most other young persons, her inexperience, her love of company, and her ardent temper, sometimes led her into actions, which required the restraints of parental authority. Every parent has occasion, at times, to curb the natural disposition of children. Youth are apt to think their parents unnecessarily strict, in requiring conduct which appears to be irksome, and refusing indulgences, which seem to be innocent. But children ought to remember, that their parents are wiser than they, and love them too much to deprive them of any thing which would be really beneficial.

Mrs. Judson was grateful to her parents, in her more mature years, for their affectionate restraints; and every child will, if he shall live, see cause to thank his parents for their endeavours to preserve him from folly, and to guide him to virtue and usefulness.

When Mrs. Judson was a child, there were no Sabbath Schools in this country. She did not enjoy the privilege of receiving instruction in these schools, as children now do. There were then but few books, which young persons could read with pleasure and profit. The youth of the present day, ought to feel gratitude to God, for the privileges which they enjoy.—Their parents and friends, who are advanced in life, had not these advantages; and they now wish, in vain, that there had been Sabbath Schools and Bible classes when they were children.

Nor were there other schools so numerous and excellent, as those which are now to be found in all parts of the country.—Children ought to study with great industry, and endeavour to make a faithful use of their privileges; remembering that their responsibility to God and their parents is far greater than that of those who are deprived of these advantages in early life.

Mrs. Judson was very fond of learning. She was educated, principally, at the academy in Bradford, where Harriet Newell was at the same time a pupil, and where many others have received their education.—Mrs. Judson learned rapidly, and acquired a large amount of useful information. Her perceptions were rapid, her memory retentive, and her perseverance indefatigable. Here she laid the foundation of her knowledge, and here her intellect was stimulated, disciplined, and directed. Her preceptors and associates ever regarded her with respect and esteem; and considered her ardent temperament, her decision and perseverance, and her strength of mind, as ominous of some uncommon destiny.

But while she was thus obtaining knowledge, and enjoying worldly pleasures she forgot her soul. She did not love God, but disobeyed his laws, and lived without any thought of eternity. Though young, she was a sinner.—Every young person, who is capable of thinking and acting, is guilty of sin, and needs to be born again, by the influences of the Holy Spirit, producing repentance for sin, and faith in the Lord Jesus Christ.—Let every reader of this book, however young, peruse with great attention the following account, written by Mrs. Judson, of her early life, and of the manner in which she became a believer in the Saviour. Let every reader then pray the Lord to bestow on him or her a new heart, that they also may believe and live. pp. 5—8.

The history of her conversion is told by herself, and forms a most interesting portion of the biography. It cannot be too attentively read by those who are attempting to give, or desiring to receive, that knowledge which makes wise unto salvation.

There is nothing, indeed, in which it differs, substantially, from the course of feeling experienced by all who have passed from death unto life. In every case there is a law in the members warring against the law of the mind; and though this warfare may be more fierce and protracted, and the issue longer doubtful, in some cases than in others, yet the weapons to be employed—the enemy to be encountered—and the source of strength and victory are always the same.

We have some interesting passages respecting Mrs. Judson's views and feelings after her conversion.

She possessed, still, her active disposition, and her love for her friends; but her activity was now directed to doing good, and to acquiring useful knowledge; and her love for her friends made her anxious for their temporal and eternal happiness.

"Redeeming love," says an intimate friend, "was now her theme. One might spend days with her, without hearing any other subject reverted to. The throne of grace, too, was her early and late resort. I have known her to spend cold winter evenings in a chamber without fire, and return to the family with a solemnity spread over her countenance, which told of Him with whom she had been communing. Nor was her love of social pleasures diminished, although the complexion of them was completely changed. Even at this late period, I fancy I see her, with strong feelings depicted on her

countenance, inclining over her Bible, rising to place it on the stand, retiring to her chamber, and after a season of prayer, proceeding to visit this and that family, to speak of Him whom her soul loved. She thirsted for the knowledge of gospel truth, in all its relations and dependencies."

The Christian's life is a state of warfare, because he is in a sinful world, where wicked men disturb him, and where Satan tempts him—But every Christian is supported by the grace of God; and the Saviour who died to redeem him, will make him victorious over his enemies. He will, at last, release him from all sin and sorrow, and will admit him into his holy and glorious kingdom, in heaven.—Mrs. Judson made the following declaration, in her journal, a short time after her conversion:—

"Aug. 5. Were it left to my choice, whether to follow the vanities of the world, and go to heaven at last, or to live a religious life, have trials with sin and temptation, and sometimes enjoy the light of God's reconciled countenance, I should not hesitate a moment in choosing the latter; for there is no real satisfaction in the enjoyments of time and sense. If the young, in the midst of their diversions, could picture to themselves the Saviour hanging on the cross, his hands and feet streaming with blood, his head pierced with thorns, his body torn with scourges, they would feel constrained to repent, and cry for mercy on their souls. O my God, let me never more join with the wicked world, or take enjoyment in any thing short of conformity to thy holy will. May I ever keep in mind the solemn day, when I shall appear before thee! May I ever flee to the bleeding Saviour, as my only refuge, and renouncing my own righteousness, may I rely entirely on the righteousness of thy dear Son!"

A few months after, she made the following resolutions, which young persons ought to imitate, so far as their circumstances will permit.

"O thou God of all grace, I humbly beseech thee to enable me to keep the following resolutions:—

When I first awake, solemnly devote myself to God for the day.

Read several passages of Scripture, and then spend as long time in prayer, as circumstances permit.

Read two chapters in the Old Testament, and one in the New, and meditate thereon.

Attend to the duties of my chamber.

If I have no needle-work to do, read in some religious book.

At school diligently attend to the duties before me, and let not one moment pass unimproved.

At noon, read a portion of Scripture, pray for the blessing of God, and spend the remainder of the intermission, in reading some improving or religious book.

In all my studies be careful to maintain a humble dependence on divine assistance.

In the evening, if I attend a religious meeting, or any other place for instruction, before going, read a portion of Scripture. If not, spend the evening in reading, and close the day as I began.

Resolve also to strive against the *first risings* of discontent, fretfulness, and anger; to be meek, and humble, and patient; constantly to bear in mind, that I am in the presence of God; habitually to look up to him for deliverance from temptations; and in all cases, to do to others, as I would have them to do to me."

On the day she was seventeen years old, she wrote thus in her journal:

"I do desire to live a life of strict religion, to enjoy the presence of God, and honour the cause to which I have professedly devoted myself. I do not desire my portion in this world. I find more real enjoyment in contrition for sin, excited by a view of the adorable moral perfections of God, than in all

earthly joys. I find more solid happiness in one evening meeting, when divine truths are impressed on my heart by the powerful influences of the Holy Spirit, than I ever enjoyed in all the balls and assemblies I have attended during the seventeen years of my life. Thus when I compare my present views of divine things, with what they were at this time last year, I cannot but hope I am a new creature and have begun to live a new life."

Thus our young readers may learn from the example of Mrs. Judson, that religion made her happy, and that she viewed all her former life, as having been spent in criminal folly. O that all the youth would love the Saviour, and walk with willing feet, in the path of wisdom. They would find her "*ways pleasantness, and all her paths peace.*" pp. 22—26.

The attempt to instruct others by one who feels his own need of teaching, always involves a severe struggle of feeling. It is surprising with how little consideration, multitudes enter an office so full of responsibility; and how thoughtlessly they waste their own time, and the time of others, in empty sounds and vain forms.

Few Sunday School teachers realize, at all, the high and sacred obligation which they assume, when they enter upon the work of explaining, illustrating and enforcing the principles of divine knowledge. Much less do those who have the instruction of children in human science, feel how precious are the opportunities, and how imperious the duty to implant and cultivate sound principles of virtue. We know of no class of people, who should be the subjects of more fervent prayer, and unceasing interest, than the teachers of the young, whether in, or out of Sunday Schools.

Mrs. Judson endeavoured to be useful to mankind, and though she was a young female, she found opportunities of usefulness. Every one who has the disposition to do good, will be at no loss for occasions to benefit others. As we have already said, Sabbath Schools were not generally established in this country, at that time. The first Sabbath School in the United States, was opened about the year 1791, but it was not till many years afterwards, that those schools were established extensively through the country. Mrs. Judson would have engaged, with eager zeal, in the duties of a Sabbath School teacher; but she had not this pleasure. She became, however, teacher of a common school, where she endeavoured to teach her pupils the fear of the Lord. She gives the following description of the commencement of her school:—

"Have taken charge of a few scholars. Ever since I have had a comfortable hope in Christ, I have desired to devote myself to him in such a way as to be useful to my fellow creatures. As Providence has placed me in a situation of life, where I have an opportunity of getting as good an education as I desire, I feel it would be highly criminal in me not to improve it. I feel, also, that it would be equally criminal to desire to be well educated and accomplished from selfish motives, with a view merely to gratify my taste and relish for improvement, or my pride in being qualified to shine. I therefore resolved last winter, to attend the academy, from no other motive, than to improve the talents bestowed by God, so as to be more extensively devoted to his glory, and the benefit of my fellow creatures. On being lately requested to take a small school, for a few months, I felt very unqualified to have the

charge of little immortal souls; but the hope of doing them good by endeavouring to impress their young and tender minds with divine truth, and the obligation I feel, *to try to be useful*, have induced me to comply. I was enabled to open the school with prayer. Though the cross was very great, I felt constrained, by a sense of duty, to take it up. The little creatures seemed astonished at such a beginning. Probably some of them had never heard a prayer before. O may I have grace to be faithful in instructing these little immortals, in such a way as shall be pleasing to my heavenly Father." pp. 26—28.

Here commences the history of her missionary life, and a more interesting one has never been written, since missions were established.

It is not our object, however, to give our readers the book in this form, but to attract their attention to it.

A portrait of Mrs. Judson, engraved on steel, makes a beautiful frontispiece to the work. The other engravings are, an Idol God; a Burman Priest; a Pagoda; the Imperial Palace at Ummerapoor, and the Introduction of the Missionaries; a Member of the Chief Council with his Wife, in their court dress; a Gold Boat; a Burmese General and Commissioner; and a Burmese Cart.

In the letter accompanying the manuscript, the Rev. author expresses his desire and prayer, that the book may be useful to the souls of many, and especially that it may be circulated in the western part of our country.*

Before dismissing the work, we cannot forbear expressing still more distinctly, our conviction, that it is a circumstance exceedingly auspicious to the interests of the Redeemer's kingdom, that a distinguished Baptist clergyman has prepared an interesting biography, of a distinguished Baptist Missionary, embracing also an interesting view of the principal Baptist Mission of the present day; in such a manner that a Society, composed of seven distinct demoninations, can cordially approve and publish it, and put it into circulation by the hands of agents and Missionaries of nearly every evangelical denomination that is known in our land; and we trust no one will consider the work as less valuable or interesting because divested of every sectarian feature; presenting only an evangelical character, and an evangelical effort, to the children and youth of our country, in such a form, as that every evangelical mind may contemplate it with unmingled admiration and gratitude.

Who will be responsible, if the great head of the Church shall look in vain to our Sunday Schools for such men as *Mills*, *Parsons* and *Fiske*, and such women as *Mrs. Graham*, *Mrs. Newell*, and *Mrs. Judson*? Let their history be read by our

* For the purpose of ensuring to the work a prompt and extensive circulation, the price is made very low; 37½ cents.

children—let the principles which governed them be faithfully and earnestly taught—let effectual, fervent prayer enter continually into the ears of the Lord of Sabaoth, till the promised blessing shall come, as it surely will, when the *earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*

ART. III.—MARY SCOTT, or the Child I loved at Sunday School. Revised by the Committee of Publication of the American Sunday School Union, 1830, pp. 36.

This is a poem;—and unless our love of the subject has confused our judgment, or perverted whatever degree of taste may have fallen to us, it is a poem of some merit. It is commended to the friends of Sunday Schools, as an interesting story, to show at once the influence of Sunday School instruction, and the strength of Sunday School affection; and while any devoted Sunday School teacher, who has loved a Sunday School child, is at liberty to criticise its poetical merits, those who have not such qualifications are desired to forbear.

It seems that *Mary Scott* was our author's Sunday School pupil. The review of the circumstances under which this interesting relation was formed, brings to remembrance Sabbath morning scenes, and of course the minister of Sabbath ordinances who is thus described:

Well he deserves remembrance, who could blend,
The public teacher with the private friend—
The parent's pastor, and their children's guide,
To wisdom's paths, which he so long had tried.
Wealth could not bribe him, nor the world allure,
And he was called, "The father of the poor."
Long shall their offspring on his virtues dwell,
And all his goodness to their children tell;
While generations yet unborn shall learn,
His passing worth and praise him in their turn. p. 11.

An interview between *Mary* and her teacher, is described with much feeling and simplicity.

MARY sat silent, her dark rolling eyes,
Turned to the Moon that tracked the boundless skies;
Her mind was dwelling on the hours she spent,
Those blissful hours, when o'er yon fields she went,
On the bright mornings of her Sabbath days,
To hear of God whom then she learnt to praise!
She stirred not—spake not of the bliss she felt,
But on the loved review in silence dwelt;
And I could mark that in her eye there stood,
The trembling tear of love and gratitude.
She meekly listened, while I talked of rest
Beyond the grave, where saints are ever blest;

And called to mind the way, through Christ revealed,
 To reach that bliss which earth can never yield—
 Meekly she heard, as one who loved to hear
 Of future things, devoid of mortal fear;
 To whom Death's call would bring a sweet release,
 From Earth to Heaven, from strife to endless peace.
 Her little life, though few her days had been,
 Appeared already but a chequered scene;
 A Mother's loss, which she so early knew,
 Had tinged her years with sorrow's sable hue;
 For every beauty she once loved to trace,
 But brought to mind that absent mother's face,
 Who first had taught her, when she walked abroad
 In nature's paths, to think on nature's God;
 And smiled to hear, as round her neck she clung,
 Her Maker's praise flow from her infant tongue.
 Alas! that parent's pilgrimage was o'er!
 The place that knew her, ne'er should know her more! pp. 18—20.

In the hopes and aims presented to the Sunday School teacher there is much to animate and encourage his efforts. The contemplation of the present good he confers, by enlightening the mind—restraining the follies—correcting the vices—and elevating the thoughts of his pupil is, of itself, most grateful. The anticipation of the moral influence which a well educated Sunday School child will exert on Society, in all the relations of life; and more than all, the prospect of leading him to Jesus, and securing for him a place in the fold of the great Shepherd, and of meeting him in glory everlasting at the right hand of the Majesty on high, conspire to fill the Sunday School teacher with great joy, in the patient prosecution of his work.

Ye who are scattering with a liberal hand
 The seeds of knowledge o'er your native land!
 Friends of the Saviour, champions of his Cross!
 Let the World laugh at your apparent loss!
 Go on and faint not, your reward is sure,
 God's word is firm, His promises secure;
 And they who labour for their fellow's weal,
 E'en on this Earth the benefit shall feel:
 The Pastor, and the Sabbath Teacher too,
 When they the labour of their love review,
 Shall all, if faithful they have been, rejoice
 That they were led to make so wise a choice;
 And lay their hands upon their hearts, and say,
 "Blest hours were those which on the sacred day
 We spent for God, and in the ear of youth
 Whispered the words of everlasting truth."—
 True, for a while, they may not all possess
 The expected proofs of blessing and success:
 Yet let them wait (and faith will cheerful wait)
 The full unfolding of a future state;
 And they will find, that He who ever reigns,
 And spreads His glory o'er the ethereal plains,

Looks from his throne of everlasting light,
 To cheer the Pilgrim in the Vale of Night—
 To mark the unwearied efforts of his Saints—
 To hear their prayers and silence their complaints—
 To cheer their drooping spirits, and to pour
 Upon their souls, the influence they implore—
 To bless the labour of their hands, and make
 Their cause His own, for their Redeemer's sake.
 These truths they'll feel when ages shall have fled,
 And the Archangel's blast awakes the dead!
 When He shall stand upon the sea and shore,
 And loud proclaim that Time shall be no more.—
 Then from the tomb, these labourers shall arise,
 To meet their Saviour in the flaming skies;
 And, as they hear, while they His face behold,
 His Angels praise Him with their harps of gold;
 Some blessed Spirits with the heavenly throng,
 Mingling their voices in the glorious song,
 Shall hail their Teachers and their Guides on Earth,
 And tell to Angels their exalted worth;
 While they, enraptured to behold again,
 Those whom they deemed they had but taught in vain,
 Shall hear with wonder how some line, or word,
 The little scholar either saw or heard,
 Proved the good seed, which, cast into the ground,
 Takes root where'er a kindly soil is found;
 And though a while it might be hid from view,
 In after years a lovely tree it grew,
 Whose fruitful branches reached their arms on high,
 Till it was borne from Earth to flourish in the Sky. pp. 23—26.

There is something very touching in the circumstances of *Mary's* death. It seems she had been accustomed to get water from a running brook, near her father's house; and one morning in autumn, her father became alarmed at her unusually long absence, and went in search of her. The broken pitcher, by the side of the brook, told the melancholy story of her fate—the lovely child was drowned!

There still is seen a rude and shapeless stone,
 Worn by the water, and with moss o'ergrown,
 Which marks the place from which young Mary fell;
 But how it happened—none could ever tell.

* * * * *

Though young in years, her soul with peace was blest,
 The blissful prelude to eternal rest!
 And near that school where first she had been taught,
 To read of Christ, whom not in vain she sought,
 There, with the long-forgotten dead they laid
 The fading relics of the woodland maid!
 I know the spot, and have myself oft gone
 To drop a tear there on a summer's morn;
 An infant tree beside her grave hath grown,
 And these few lines are graven on the stone.

“MARY, adieu! in Heaven thou reignest now,
 And a bright crown adorns thy radiant brow!
 No more thine eyes shall be bedewed with tears,
 Nor thy young heart distressed by mortal fears!
 No more the World disturbs thy spirit's peace,
 No more thy comforts droop, nor pleasures cease!
 Ten thousand tales of wonder, love, and joy,
 In yon blest world, thy blissful hours employ,
 And many an Angel, pausing on the wing,
 With rapture hears thee praise thy Saviour King!
 Now art thou dwelling in the sunny skies,
 And joys, unwithering, grow before thine eyes;
 Melodious sounds for ever greet thine ear,
 And streams of love flow undisturbed and clear;
 There thou dost worship round the eternal throne,
 And by angelic voices tune thine own. pp. 31, 32.

One of the most finished engravings we have ever seen, forms the frontispiece of this little poem. It is worth all that is asked for the book itself.* Several other very appropriate engravings embellish its pages.

OBSERVATIONS ADDRESSED TO SUNDAY SCHOOL TEACHERS ON THE NATURE AND
 ADVANTAGES OF SCRIPTURAL KNOWLEDGE.

IN entering upon a course of studies for the better understanding of the sacred Scriptures, and exhibiting the great advantage of having superior information concerning their all-important contents, it will be necessary for us to obtain clear views of the proposed limits of the investigation, and to indulge in moderate and reasonable expectations as to the ultimate success which will crown our endeavours. The course open to the Sunday School teacher does not include those higher branches of sacred literature which belong more especially to the avowed biblical student, or to the minister: a critical acquaintance is therefore unnecessary, and the highest degree to which the patient and laborious teacher can ever expect, or even wish to arrive, is to obtain a correct and satisfactory knowledge of the English Bible, and an enlarged and connected view of its design and vast importance, that he may thereby be enabled to peruse it with the greater profit, and to explain it in a more simple and effective manner to the children of the class under his charge. The intention of the present article is, therefore, to promote a better acquaintance with the Holy Scriptures among Sunday School teachers, by directing them to those subjects, which it is necessary they should become acquainted with, and apply to those important ends.

* Eight cents, (with the usual discounts.)

With this object in view, viz. *an improved acquaintance with the sacred Scriptures*, it is requisite that we should attend to a well-digested method of study. Numerous directions might be given, conducive to this important end, but as a few rules are more easy of remembrance than a great number, we will suggest those which appear to be of the greatest consequence.

1. In reading the Scriptures, attend to the connexion of the sentence or verses immediately under consideration, with the context that precedes, or that which follows after it.

2. Reflect maturely upon the character and situation of the writer or speaker, at the time of his writing or speaking.

3. Consider well the characters and situations of the persons addressed.

4. Endeavour to ascertain, and continually to bear in mind, the end and design which the writer or speaker had in view in his communication.

These rules for the profitable reading of the Scriptures, may be prosecuted with advantage by the most illiterate person, who will be greatly encouraged when he is informed that the English translation of the Bible is allowed, by the best scholars, to be the most accurate and faithful in any language.

To illustrate our *first* rule, which was, *to consider well the connexion of the sentence or paragraph under review*, we refer to a passage in 1 Cor. 2d chap. and 9th verse, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This passage, which is a quotation from Isaiah, has been very generally applied to the enjoyments of heaven; and the inference which has been adduced is, that in our present state of being it is impossible for us to arrive at any adequate conception of those enjoyments. Now by considering the context, it will be made evident that such an inference is not at all intended, but that it is the mysteries of the Gospel which are here referred to, and that instead of there existing any barrier against our arriving at an acquaintance with them in this life, it is immediately added in the very next verse, "But God hath revealed them unto us by his Spirit." Thus the true meaning is, that man in his fallen condition is totally ignorant of the nature and extent of the truths and blessings of the Gospel. "Eye," &c.

Our *second* rule for studying the Scriptures was, *to reflect maturely upon the character and situation of the writer or speaker at the time of his writing or speaking*. For instance: when our Saviour delivered that memorable exhortation to his disciples which is contained in John xiv.—xvi. commencing with, "Let not your heart be troubled," &c.—it adds greatly to the effect, when we consider the situation where it was spoken, viz. that

it was his farewell discourse, delivered just after the last supper, and a few hours before he was betrayed by Judas. So also when St. Paul pleaded before Agrippa, he exclaims, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, *except these bonds*;"—it adds much to the force of his appeal, when we reflect, that he was then bound with a chain, which, at the latter expression, he held up.

The *third* rule which we laid down was, *to consider the character and situation of the person or persons addressed*. Thus when Paul, addressing the Corinthians, says, "Know ye not that the unrighteous shall not enter the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you," &c.—it gives additional emphasis to the address to consider that the people of Corinth, to whom it was written, were the most base, profligate, and wicked people, at that time, of any city in the world; so Paul, after enumerating their vices, says, "Such were some of you."

The *fourth* and last rule for the study of the Scriptures was, *to consider the end and design which the writer or speaker had in view*. We have a famous illustration of this by Solomon, the wisest of men that ever lived. Commencing his Proverbs, he at once avows himself as the author, and his end and design in writing.

He says "The Proverbs of Solomon, the son of David, king of Israel;

"To know wisdom and instruction; to perceive the words of understanding;

"To receive the instruction of wisdom, justice, and judgment and equity;

"To give subtilty to the simple, to the young man knowledge and discretion.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

"To understand a proverb, and the interpretation; the words of the wise and their dark sayings."

Besides paying particular attention to the foregoing rules, it is necessary that we should observe certain *parentheses*, or parts either of sentences or even of chapters, which, if left out in reading, the sense still remains entire; and of these there exist many examples in the Scriptures. Several of these *parentheses* are regularly marked, () and may therefore be easily understood, whilst others again are unnoticed in our translation.

But in studying the sacred Scriptures, we must not forget

the grand end and design of the whole, and the application which they enjoin; viz. a knowledge of the Gospel of Jesus Christ and its efficacy as connected with salvation. This is the chief end for which God has revealed his will to us, and this should likewise be made the final determination of all our endeavours for the profitable reading and interpretation of the Scriptures.

An acquaintance with *sacred biography*—*sacred geography and chronology*—and of *Jewish and oriental antiquities*, will greatly assist the biblical student in better understanding and explaining a large portion of the holy volume.

I. The first of these subjects—*Sacred Biography**—is an account of the lives of those particular persons whose names and histories are recorded in the Old and New Testaments. This part of Holy Writ is very interesting, and includes all the actions of those celebrated patriarchs or fathers, judges, kings, prophets or seers, priests, apostles, evangelists, and other eminent persons, who are noticed by the sacred biographers. But what renders this part of Scripture of such great importance, is, the unequalled history of our Blessed Lord and Saviour Jesus Christ, as related by the four evangelists. This is the most extraordinary and useful piece of biography in the whole world. And certainly nothing is of greater importance, nor deserves a more intimate acquaintance, than the account of the birth, life, death, and resurrection of the Redeemer, on which the eternal salvation of men so mainly depends. A knowledge, also, of the other parts of the biography of Scripture is equally necessary for the understanding of many other portions of its contents. To illustrate the advantages of such an acquaintance with Scripture biography, we need only to refer to the eleventh chapter of Hebrews, where the effects of faith are referred to as having been displayed in the lives of a long catalogue of Old Testament believers; and we would inquire, how is it possible justly to appreciate such references, unless we possess an acquaintance with their histories? This remark is especially applicable to the individuals alluded to in that part of the chapter where the writer concludes by observing, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." Thus a knowledge of the lives

* The American Sunday School Union have not lost sight of this important branch of Scripture study. We have published the lives of several of the most eminent persons mentioned in Scripture, in distinct volumes, such as Abraham, Isaac, Joseph, and Paul, and our Bible Dictionary, of course, contains a notice, more or less extended, of all the names of persons in the Bible; but, we have now in preparation a distinct work in this department, devoted exclusively to biography, and presenting at length, and with sufficient minuteness, sketches of the lives and character of every individual mentioned in the Old and New Testament, so far as any information respecting them is to be obtained.

and actions of these illustrious personages, would make us acquainted with the various acts of faith for which they had become celebrated.

II. Sacred Geography* also urges a very strong claim upon our close attention and diligent study. This department of science is divided into two parts, historical and physical.

1. A knowledge of the historical Geography of the Bible will bring us acquainted with the settlement of Noah's family after the universal deluge, and inform us what were the countries which the respective posterities of Shem, Ham, and Japheth peopled. It will lead us to an acquaintance with the position of the land of Canaan with relation to the surrounding countries, and will further assist us in observing the various travels of Abraham, Isaac, Jacob, and the twelve tribes and their posterity in the wilderness, and also how Canaan was peopled prior to its conquest by the children of Israel. It will also instruct us as to the allotments and boundaries of the tribes, on their conquest of the promised land. It will likewise teach us the positions of the various cities and towns mentioned in gospel history. It further informs us of the situation of the different places to which Paul and the other apostles travelled, many of which were remote from Judea. And it will lead our attention to the topography of the celebrated city Jerusalem,

* In this department also much has already been done by the American Sunday School Union, to supply the wants of Biblical students, and Sunday School teachers. The Dictionary of the Bible, just referred to, contains a due proportion of geographical information.

In addition to this we have published the *Bible Atlas*, containing nine copper-plate coloured Maps, with Explanations and Illustrations of Scripture History, designed for Bible Classes and Sunday Schools. And, within the last year, we have published *A Geography of the Bible*, compiled for us, by, Messrs. J. W. & J. A. Alexander, attached to which are two fine Maps—adapted to the Old and New Testament.

The character of this work may be inferred from the two or three notices which we subjoin from the current periodicals of the day.

“So far as appears from a cursory examination, it is remarkably well adapted to its object.”

“The ‘Geography of the Bible’ is intended principally as a book of reference, in which are embodied the results of the investigations of the ablest scholars. The reference to the modern names of Scripture places so far as they can be identified, is an important feature of this treatise; for by this means we can connect, (as is very desirable,) the knowledge of modern with ancient geography. The copious references to the passages which mention the places treated of, are also valuable. The allusions to the phenomena of nature, and to historical facts, so frequent in the Bible, are noticed and explained; thus giving clear and important ideas to passages, in their original dress incomprehensible to the young student.”

“It has been compiled from the very best sources: it has been got up ably, and with the utmost diligence and care; and its arrangement combines the highest advantages of the best systems of geographical instruction. We commend it to our readers as being highly worthy of their attention, and as claiming a place on the table of every Sunday School teacher.”

“A careful examination of this volume has convinced us that it is a highly valuable publication, and deserving the notice of every attentive or curious reader of the Scriptures. It is almost needless to add, that the very character of its pages prevents the incorporation of any doctrine or theological opinion with the simple statements of the text.”

But in order to facilitate still more the researches of the student of the Bible, we have now in an advanced stage of preparation, *A Scripture Gazetteer*; or, *A Geographical and Historical Dictionary of Places mentioned in the Bible, with Maps and Tables*. Those who are acquainted with Mansford's admirable work on this subject, (with all its defects,) will understand the value of our contemplated publication to the Biblical student.

the Judean metropolis, its situation, fortifications, walls, and remarkable buildings; and will make us desirous of obtaining further information concerning many other remarkable places situated in the Holy Land.

2. Physical Geography will inform us of the climate, seasons, rivers, the Jordan, lakes, mountains, valleys, caves, plains, deserts, productions of Judea, its great fertility and its population; calamities with which it was invaded, as, the plague, earthquakes, whirlwinds, locusts, famine, the simoon, &c.; as also with its present depressed condition. It is to be remarked, however, that our information on the physical geography of the Holy Land is chiefly derived from the observations of modern travellers.

Sacred Geography connects with it innumerable advantages. Without a knowledge of it, in some degree at least, how can we understand many of the denunciations of the prophets, referring, as they do so frequently, to nations which were foreign from that of Israel, or how can the plain statements of Scripture be understood without this knowledge? as, for example, Isaiah, the seventh chapter, where speaking of the confederacy of Rezin and Pekah against Judah, it is said (ver. 7—9,) “Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son.” Now all this sounds very confusedly to us, unless we have sufficient acquaintance with sacred geography, to know that Syria was a kingdom to the north and north-east of the land of Israel, and bordered upon it—that Damascus was the head or capital of that kingdom—that the whole of the ten tribes of Israel were frequently denominated by one name, that of Ephraim—and that by the head of Ephraim was meant Samaria, as that city was the capital of Ephraim, or Israel.—This, with the historical knowledge that Pekah was Remaliah’s son, makes the whole of the quotation quite plain, when again perused.

How much does it add to the impressiveness of many of the statements of Scripture, to be made acquainted with the circumstances and scene of their occurrence. Thus in reading the account of the man who was relieved by the good Samaritan—to know that of all the roads and paths in the vicinity of Jerusalem, there were none so romantic, so rocky, so mountainous, and so desolate, as the road towards Jericho, and which our Lord selected for the scene of this interesting narrative. Thus an acquaintance with the physical geography of those parts of

Judea, tends greatly to heighten the effect produced by the parable.

Very frequent mention is also made in Holy Writ, and large masses of important information are set forth, together with many grand prophecies, respecting the countries of Egypt, Assyria, Syria, Mesopotamia, Arabia, and Asia Minor. Much is written concerning the wonderful cities of Nineveh, Babylon, and Tyre, which cannot be thoroughly understood without some geographical knowledge concerning their situations. Neither can the spiritual use which the Scriptures evidently intended of these places, be properly estimated, without some such acquaintance: we allude to the New Jerusalem, mystical Babylon, &c. as figurative of the final state of blessedness of the church, and of the enemies of that church and the papal system.

III. Next to Sacred Geography, Sacred Chronology* requires some consideration. This is the science of calculating and placing in their proper order the periods of time, occupied by the train of events narrated in the Bible. An acquaintance with this science tends to harmonize the various events, and this is done by ascertaining the periods at which they occurred, and connecting them together so as to form one united whole. The Rev. George Townsend, of Cambridge, [Eng.] has arranged the whole term of Scriptural events in historical and chronological order; and he divides them into distinct periods, the first eight of which belong to the Old Testament history. The first of these periods of time he makes to extend from the Creation of the world, to the time of Noah's Prophecy respecting the fate of his sons. The second, from the Confusion of Tongues, to the Death of Jacob and the Patriarchs. The third commences with the Birth of Moses, and concludes with the Wanderings of Israel in the wilderness. The fourth is from the Conquest of Canaan, to the reign of David. The fifth includes the period between the Reign of Solomon before the dedication of the temple, to that of the Death of Solomon. The sixth extends from the Elevation of Rehoboam, to the Babylonish Captivity. The seventh period consists of seventy years, the duration of the Babylonish Captivity. And the eighth he extends from the Termination of the Captivity at Babylon, to the Reformation of worship by Nehemiah, and the Completion of the Canon of the Old Testament by Simon the Just: that is from about 536 to 300 years before Christ. The New Testament history is divided by the same author into fifteen periods, under the designation of *chapters*, but the enumeration of the

* This department has received the incidental attention of the American Sunday School Union in connexion with kindred subjects.

periods of Old Testament history is quite sufficient for the purpose of showing the concord and harmony that exist, by placing the various chapters in their chronological order. Thus if the third Psalm be read in reference to the period at which it was penned, viz. when David fled from his son Absalom, additional light and beauty are shed upon it by its connexion with the events of that period, and the state of the mind of the royal writer under his deep affliction. Whilst on the other hand, if the second Psalm be read with reference to the time at which it was probably composed—when David had overcome all his enemies, when all commotion had ceased, and he was quietly and triumphantly seated upon his throne—how clear and impressive does that reference render all its statements, and what a glowing and glorious emblem do the temporal success, and exaltation, and triumph, and dominion of David become, of the victory of the son of God over all his foes—of his resurrection, and exaltation to his Father's right hand, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; for thus hath he put all things under his feet, and given him to be the head of the church, which is his body; the fulness of him that filleth all in all!

The last preliminary study to which we would direct the attention of the Sunday School teacher, who is anxious to become better acquainted with his divine class-book, is,

IV. A knowledge of Jewish as well as Oriental Antiquities.*

* On this point of inquiry the publications of the American Sunday School Union are particularly valuable. The *Pocket Dictionary of the Bible*, contains, of course, suitable notices of the several topics belonging to this department of study. Among the works more exclusively devoted to Biblical Antiquities, are the following:—

Destruction of Jerusalem, Abridged from the History of the Jewish Wars, by Josephus; together with Sketches of the History of the Jews, from their Dispersion. By the Author of *Pierre and his Family*. 234 pages. 30 cents in boards; 40 cents bound.

Scripture Illustrations, Explanatory of numerous Texts and various Customs mentioned in the Bible, with twenty-eight Cuts. In two volumes, 120 pages each. 32 cents per volume in boards; 44 cents bound.

Christian Researches in the Holy Land, in 1823, By Rev. Mr. Jowett. Embellished with Engravings, and with an Engraved View of the City of Jerusalem, from a late drawing taken on the spot. 144 pages. 25 cents, boards; 36 cents bound.

The Fall of Babylon, Or the History of the Empire of Assyria, compiled from Rollin, Prideaux, and other authorities. By the Author of *Pierre and his Family*. With a Copperplate Engraving representing the Plain of Shinar. 216 pages. 27 cents, in boards; 38 cents bound.

And last and best of all, *A Summary of Biblical Antiquities*; compiled for the use of Sunday School teachers, and for the benefit of families. By John W. Nevin, late Assistant Teacher in the Theological Seminary at Princeton, (N. J.) In two volumes—Revised and corrected by the author for the American Sunday School Union, and revised by the Committee of Publication.

This interesting summary has been carefully examined by a very learned Biblical critic; it has received a great variety of important corrections from the pen of the author, and is illustrated by nearly thirty cuts.

This edition is, of course, entirely free from the passages which have been offensive to some denominations of Christians, and which were contained in the editions which were published before the work came under the Society's control. It has been repeatedly pronounced, by learned critics and divines, to be a masterly production, and an invaluable assistant to the student of the Scriptures.

These have been arranged by eminent antiquaries under three heads, viz. Political Antiquities,—Sacred Antiquities,—and Domestic Antiquities.

1. Political Antiquities include a knowledge of the different forms of government from the patriarchal times to the Babylonian captivity, including—the patriarchal government—government under Moses—the theocracy—its nature and design—the judges—the institution of a regal government—the courts of sovereigns—revenue—magistrates—officers of the palace—laws—schism between the twelve tribes—the primary end of the Jewish polity. They also inform us concerning the state of the Jews, from their return from captivity, till the final subversion of their civil and ecclesiastical polity; including an account of the Asmonean princes, and the state of the Jews under the Roman procurators. They further acquaint us with full particulars about the courts of judicature, and the laws of the Jews.

2. The Sacred Antiquities of the Jews have been arranged by Dr. Jennings, in his work on the subject, under *three* divisions—*Places*—*Persons*—and *Times*. Among the particulars under the division of *Sacred Places* are the tabernacle—temple—high places—synagogues—schools of the prophets—cities of refuge—and groves. Under the Division of *Sacred Persons* we include the Jewish church and its members—priests—Levites—Nazarites—Rechabites—and also an account of those corrupt distinctions of persons who are mentioned in the New Testament, as—Pharisees—Scribes—Publicans—Sadducees—Herodians—Galileans—and Samaritans. Whilst to the division called *Times* are allotted the ordinary divisions of time—days, hours, &c.—also the sabbath—passover—pentecost—the feasts of tabernacles—trumpets—and new moons—Purim—dedication—the sabbatical year, and the year of jubilee—the day of expiation, and other annual festivals of the Jews.

3. The Domestic Antiquities of the Jews have reference to their dwellings—dress—manners and customs—education—occupations—arts and sciences—commerce—and also refer to allusions to the customs of surrounding nations—to the Grecian games—the theatres—and to the Jewish mode of treating the dead, and their funeral rites.*

The attainment of a knowledge, however slight, upon these subjects, lends a vast quantity of valuable assistance in the engagement of scripture research. For example: when we read

* One of the most entertaining and instructive books on these subjects for a teacher or learner, is a small work in two volumes, just published by the American Sunday School Union, under the title of *Evening Recreations, or a Series of Dialogues on the History and Geography of the Bible*; written for the Society. The illustrations and explanations are very simple and natural, and the best authorities have been consulted in every case.

about the Lord making bare his holy arm, and the arm of the Lord being revealed, it much assists our ideas upon the subject to know that the Jewish people used to wear a loose upper garment, so that upon extending the arm to accomplish any act requiring strength, it became disengaged, and in its extended state was left quite bare.—To know also, that among the Jews, anointing with oil was considered an act of very peculiar efficacy in all cases of sickness, accounts for the apostles' practice when sent forth by their Lord to work miracles,—“they began by anointing the sick with oil,” and then healed them. And St. James counsels that in cases of sickness they should send for the elders of the church, who should pray over the diseased person, *anointing him with oil*, in the name of the Lord.—To be aware of the high esteem in which the Jews held the Holy Land, regarding it as most sacred, and also of the practice they adopted upon entering it after a journey into any foreign country, of shaking the dust of the heathen land which they had just quitted from off their feet, admirably illustrates our Lord's directions to his disciples, (Matt. x. 14,) to shake the dust from off their feet when they were not cordially received, that is, to regard them in the same light as heathens, and bring not even the dust of such worthless persons beyond the limits of their houses.—As relates to Roman laws—to know that a common mode of confining a prisoner was by fixing one end of a chain to his right arm, and the other end to the left arm of a soldier, and that this punishment was held to be extremely degrading; this throws light upon a passage of St. Paul's, when commending Onesiphorus for an action of great merit. “The Lord give mercy,” says the Apostle, “unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my *chain*.”—And the common custom among the Romans for their victorious generals to enter their city, leading in triumph the most distinguished persons (often kings) they had taken prisoners in the war, strikingly illustrates a passage in Colossians ii. 15, “Having spoiled principalities and powers, he (Christ) made a show of them openly, triumphing over them all.”—Lastly, to know that the temple of Diana at Ephesus was a fabric of surprising magnificence, and esteemed one of the seven wonders of the world, tends much to impart interest to the beautiful parallel which St. Paul draws, when writing to the Ephesians, between the church of Christ, and the figure of a temple, in evident allusion to their famous structure, and of which they were so proud, but which was infinitely surpassed by that celestial temple which was “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together

groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." (Ephes. ii. 20—22.)

All these various studies* which we have enumerated are extremely useful and necessary, and contribute to shed a brighter light upon the sacred Scriptures, and to illustrate and show to a much better and proper advantage the holy pages of the oracles of God, until they are rendered obvious and apparent to the most defective sight; whilst to our Sunday scholars they will be made both interesting and instructive.

This is the grand end and design of all our endeavours as Sunday-school teachers, to make the young acquainted with the truths of Scripture, and bring them up in the fear and admonition of the Lord, and in the knowledge of the gospel of our Redeemer, Jesus Christ. And it is worthy of particular notice, that the greater part of Holy Writ may be explained and rendered easy to be understood, by paying due attention to the four rules which we laid down at the commencement of our article. And although a knowledge of sacred geography, antiquities, &c. is extremely useful, yea, indispensable for some passages, yet in a great proportion it will be found that Scripture is the best interpreter of Scripture. This ought to urge us on more and more to a frequent and attentive perusal of the sacred volume, that we may by our example animate our scholars likewise to the reading and understanding of sacred literature, and also to be enabled more satisfactorily to explain any difficult passage. And if we could only effect this primary object of all our endeavours, viz. to make our children acquainted with the Holy Scriptures, and the purpose for which they were written, so that they should love their contents and practise their requirements, we should soon see a most extraordinary reformation take place, not merely in our Sunday-schools, but in the whole world. And this effect the Bible informs us must eventually be witnessed, for, "many shall run to and fro, and knowledge shall be increased." [*London Tea. Magazine.*]

* No allusion to the study of natural history is distinctly made in the preceding remarks. This is one of the most interesting, if not one of the most important branches of Biblical learning. Some of the most instructive, sublime and eloquent passages of Scripture, are entirely confused and unmeaning, without some knowledge of Natural History. There are two works on this subject, (by Harris and by Carpenter,) but they are both beyond the reach of most Sunday School teachers, and Biblical students, and are encumbered with much learning, which is comparatively unprofitable, except to the professional reader. The American Sunday School Union, have nearly ready for the press, a *Natural History of the Bible*, containing authentic and scientific descriptions of the beasts, fishes, birds, reptiles, insects, trees, flowers, plants, precious stones, &c. mentioned in the sacred Scriptures, arranged alphabetically. The topics which are barely noticed in the Bible Dictionary, will be fully treated of in the proposed Natural History; so that while the Bible Dictionary, already published, will remain invaluable as a book of reference and general information, the work now in preparation will become a source of minute and thorough knowledge.

ART. V.—THOUGHTS ON THE REASONABLENESS OF ATTEMPTING AND EXPECTING THE EARLY CONVERSION OF CHILDREN, SUGGESTED BY THE CIRCUMSTANCES OF CHRIST'S ENTRY INTO JERUSALEM.

When Jesus made his last public entrance into Jerusalem, the whole city was moved. On this occasion he suffered his disciples and the multitude to express such feelings of joy, that they may seem to us extravagant actions. A very great concourse of people was collected on the occasion. They supposed that Jesus was about to take upon himself regal authority, and suffer himself to be proclaimed king of the Jewish nation. Animated with the thought, and catching sympathy one from another, they spread their garments in the way, and strewed the road with ever-greens, and cried with a loud voice, "Hosanna to the son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest." The scene, no doubt, was peculiarly animating, for the blind and the lame crowded around Jesus, and he instantly healed them. In these anthems of praise to the Saviour, a multitude of children united. These children were from twelve years old, and upwards. When they had arrived at that age, it was the custom of their parents to take them up to Jerusalem once a year, to the feast of the Passover. A large number of these children were assembled in the temple, when Jesus made his public entry into the city. They soon learned the cause of this extraordinary commotion, and in the ardour of their youthful feelings, joined in the acclamations of praise to the "Son of David," the Saviour of sinners. "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the Son of David," they were sore displeased;* and said unto him, Hearest thou what these say? And Jesus said unto them, Yea: have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise. The passage to which our blessed Saviour here alludes, is contained in the eighth Psalm, in which David celebrates the perfections of God, as they appear in the works of providence and grace. The words are

* This incident in the gospel history was beautifully improved by the Rev. Dr. Bedell of Philadelphia; at the fourth anniversary of the *American Sunday School Union*.

In moving to accept the annual report, he observed: That as he came by the Depository of the Society, a few moments before, he was attracted by a very neatly bound little book, (here the speaker took the book from his pocket and exhibited it,) which he could not forbear to buy, and the very first paragraph that caught his eye, explained to his entire satisfaction, the secret of the hostility and opposition to the American Sunday School Union; and with the leave of the President, he would read it. "And when the chief priests saw the wonderful things that he did, and the children (here the speaker directed his attention to the Sunday School children who had just sung a beautiful hymn,) crying in the temple and saying, Hosanna to the Son of David, *they were sore displeased.*" And such men, Mr. President, always were, and always will be sore displeased with such things, till they are renewed in the nature and temper of their minds by the Holy Spirit.

varied a little as used by the Saviour, but the sense is the same. In the Psalm they read thus:—"Out of the mouth of babes and sucklings, hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." If the heavens display the glory of his wisdom and might, the piety of children reflects no less honour on the power of his grace. The idea which the Saviour intended to convey to the cavilling scribes and Pharisees was, that God is glorified in the praises which pious children ascribe to his name; and the words as used by the Psalmist, further imply that the early piety of children often casts a stain upon the pride of those who make religion to consist in nothing but outward form. In calling up the attention of children God powerfully rebukes those adult persons who remain careless and indifferent about the concerns of their souls.

The object of the present article, is to show, 1. That the anxiety which is sometimes manifested by children for the welfare of their souls, is not necessarily the result of any external causes, but may be referred to the operations of the Holy Spirit, upon their hearts. 2. That we have reason, *from the Scriptures*, to expect that when God is about to revive the work of religion in any place, he will call up the attention of children; and, 3. That in doing this he displays the sovereignty of his grace, and stains the pride of all human glory.

In the discussion of this subject, we shall assume the points that children are partakers of an evil nature; that their hearts are depraved; that they are by nature under the dominion of sin, and exposed to the penalties of the divine law.

Children, it will be readily conceded, are susceptible at a very early age, of the impressions of fear, of hope, of hatred, and of love, of joy, of grief, of sorrow, and of gratitude. How often have we noticed the operations of these passions in the breasts of our children? Have we not perceived fear depicted in their countenances, and convulsing their frames when they have disobeyed our commands, and incurred our displeasure? Does not the dread of offending us deter them from the commission of many crimes? When absent from the watchful eye of their parents, does not the fear of incurring their displeasure impose a restraint upon their headstrong desires, and prevent them from acts of folly and sin, which others, who have not this fear, readily commit? How soon will detected guilt cause the glow of shame to tinge the cheek, and the throbbing heart to seek relief in a flood of tears;—on the contrary, does not the hope of meeting our approving smile, light up the countenance with an animation which bespeaks the inmost feelings of their hearts? Propose to them an object of sufficient interest to engage their feelings, and place it so near as to excite the feeling of hope,

and how readily will they strain every nerve, overlook every inferior good, submit to pain and self-denial, and resolutely press towards the mark for the prize which they have in view? Let their hearts be set on the attainment of some desirable object, and does not the probability of coming short of it instantly depress their spirits and overspread their countenances with gloom and distress? Do we find it difficult to attach their hearts to us? Do they not seek protection under our wing, speak of our goodness with pleasure, and delight to obey our commands? Can we not easily excite their gratitude by expressions of kindness, and call into operation every tender sensibility of the soul, by skilfully touching those springs to which they are affixed? They must have been very slight observers of human nature, who have not been convinced of the truth of these remarks. We must be strangely ignorant of the phenomena of intellect, and the rules of action, if we do not acknowledge these truths.

Now, what is true religion, but the exercise of these affections towards God, when they are sanctified by his spirit? What is conversion but the right disposition of the soul to God? When the sinner passes from death unto life, he has no new faculty created; nor is any taken away; he is still as susceptible of the emotions of love and hatred, of joy and grief, of fear and desire, as he ever was. But the whole current of his affections is turned towards new objects. He has become a new creature, inasmuch as he is essentially different in his feelings and conduct, from what he was before. He is the same man, but he is a new creature in Christ. His friends and neighbours recognise him as the person whom they have known before, but they perceive an essential difference in his whole deportment. Now, are not the great objects of faith proposed in the Scriptures, as capable of engaging the affections of children as those of more adult persons? Children at the age of twelve years, (which was the age of some of those who praised the Saviour in the temple,) are often distinguished for a maturity of judgment, in worldly matters, far above those of riper years; and to suppose that they are incapable of proper religious views and feelings is highly absurd. We instruct our children to believe in the being of a God. We teach them the attributes and perfections of Jehovah. We tell them that they cannot go from his presence, or flee from his spirit. That he compasseth their path, and beholdeth all their ways. Now, if we can make them realize the solemn truths in which we instruct them, is it a matter of surprise that these truths should influence their thoughts and affections? Are they afraid of offending us, and do they tremble for fear of the consequences of our anger, and do they earnestly seek our forgiveness, when they have merited our displeasure?

And is it strange that they should experience these sensations, when they are convinced they have offended God, the consequences of whose anger are as much more to be dreaded than ours, as ours is more than the anger of a feeble insect? Shall they be in bitterness until they are assured of the forgiveness of those who can only kill the body; and shall they discover no anxiety to secure the forgiveness of Him who can cast both body and soul into hell? Shall the eye lose its brightness, and the countenance fall with conscious guilt, when detected by us in a mean, unworthy act? and shall no feelings of sorrow depress the spirits, when the sins which they have committed against God, have found them out, and the Lord writes bitter things against them, and brings to their remembrance the iniquities of their youth? Shall the assurance of our approbation cause their hearts to leap for joy, and give birth to the most endearing expressions of love? and shall a sense of God's forgiving mercy and approving love, the contemplation of which fills the bosoms of angels with joy unspeakable, leave their hearts cold and senseless? Does the reflection that they live upon our bounty; that they are indebted to our parental care and exertion for numberless blessings which they enjoy, excite their gratitude? And shall no emotions of gratitude arise towards Him, in whom they live and move and have their being; by whom they have been upheld from the womb; who crowns them with his goodness, and redeems them from sin and hell? We must acknowledge that God is worthy of their highest regard, and our own hearts should rejoice whenever they are disposed to seek his favour.

Why should it be thought a thing incredible that the Holy Spirit should move upon the hearts of children? What bodies are better fitted for his temple than theirs? They have never been defiled with lust and drunkenness. They are free from the defilements of the flesh, and when their souls are renewed in the image of Christ, they must be peculiarly lovely in the eyes of Jehovah. If there is any object which is calculated to excite the admiration of mankind, it is the youth who has turned his feet to God's testimonies, and who walks worthy of the Lord, unto all pleasing; who is kindly affectioned towards all men, and sincerely devoted to God in body and in spirit.

Perhaps it may be said, that children at the age of twelve years cannot have sufficient knowledge of religion to be the foundation of a calm and steady piety. They may not indeed have that knowledge of the plan of salvation which would qualify them to instruct others, or to defend their own faith against cavilling objections. But can they not attain to the knowledge of the plain and obvious truths of the gospel?

May they not be made to understand that they are sinners? That though they are young they have depraved hearts? That they have sinned against God, and deserve to be cast away from his holy presence? That they are wise to do evil, and that they go astray as soon as they are born, speaking lies? May they not be made to see the necessity of having such hearts as theirs renewed and sanctified, that they may love and approve of the things of religion? May not their hearts be moved to gratitude by the representation of the Saviour's love, and of his death and sufferings? And may they not be made to feel the obligations they are under to love and adore a Saviour, who hath given himself for them? May they not see the evil of sin; the odiousness of a sinner in the sight of God, and the necessity of holiness in all who expect to dwell with him in his blessed kingdom? These are very simple truths, and may be understood by children much younger than those who cried in the Jewish temple "Hosanna to the Son of David." Such are the things which God is said to have hidden from the wise and prudent, and to have revealed unto babes. It does not require the mind of a philosopher to understand these and like precious truths, but it requires a humble and teachable disposition: a disposition to sit at the feet of Him, who was meek and lowly in heart. If we frequently discoursed with our children respecting these things; if we talked to them in the house, and by the way; when we lie down, and when we rise up, they would be much more interested in them than they now are, and we have reason to believe would be much earlier called into the church of our Lord Jesus Christ.

Our Lord gave a particular charge respecting his lambs; "Feed my lambs." Can we suppose then that he himself, who is the Good Shepherd, is unmindful of them? Often, indeed, do we hear of his gathering them in his arms, and carrying them in his bosom. What can this mean but taking them to himself, calling them by his grace, and owning them as his children? It is to be regretted that so many refuse to follow him, and listen to his voice. He exhorts them to seek him early; and says that he loves those who love him, and those that seek him early shall find him. He says to them, "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth?" But these endearing invitations many neglect, and pursue the dangerous road which leads to destruction. Still all are not thus careless and indifferent. Some are disposed to take refuge under the protecting arm of the Good Shepherd, to choose him for their portion, and their rest; to serve him with a perfect heart and willing mind. And all such choose that good part which shall not be taken away from them.

Perhaps it may be said that the seriousness which is sometimes manifest in young persons, is the effect of sympathy, and soon degenerates into lukewarmness and indifference. No doubt, this is the case in some instances; but that all the seriousness which is discovered by children is the effect of sympathy, is an assertion easily refuted by fact.

We have demonstrated the reasonableness of early religious impressions from the common operation of the passions. But suppose it to be resolvable into sympathy; it is a sympathy which is attended with the most blessed effects. That which can arrest the thoughtless and headstrong youth in his career of folly, and turn his feet to the way of God's testimonies:—that which can awaken earnest desires after salvation, in the hearts of the giddy lovers of pleasure:—that which can give a new direction to the whole current of the affections—which can transform the peevish and fretful into humble and meek disciples of Christ—which can chasten the froward and presumptuous, and make them modest and sober—which can turn away the attention from the plaiting of the hair, the wearing of gold, and the putting on of apparel, and make them ardently long for the ornament of a meek and quiet spirit—which can make them prefer the house of prayer and the songs of Zion, to the house of pleasure and the mirth of fools; in a word, which can cast down vain imaginations, and every thing that exalteth itself against God, and bring every thought into captivity to the obedience of Christ; a principle which can exert such an influence over the heart and the conduct cannot come from beneath. The great enemy of mankind does not delight in such things as these. If such fruits are the effect of sympathy, would to God that all our hearts were wrapt in the sacred flame. What a difference should we soon discover in ourselves and in others? How much more enjoyment should we have in this world than we now have? And how much brighter would be our hopes of glory, honour and immortality?

But it may be asked, if there is not danger of producing too great an excitement in the minds of children upon religious subjects, and of inducing them to act rashly, and seize upon a hope of salvation, when they are strangers to divine grace, or of causing too great a depression of spirit?

I answer, that from the very operation of their minds, there is but little danger on this score. Their spirits are lively indeed, and they may be moved by the power of sympathy, so as to produce tears; but their feelings as readily subside where there is no work of grace in their hearts, and they soon discover by their volatile conduct, how much of their serious impressions was the effect of external causes. The external

causes which sometimes produce a momentary soberness in the minds of children, cannot operate for any length of time, and when they are withdrawn the mind necessarily reverts to the usual modes of operation. For instance, a child may be moved to tears by an affecting narrative, or by mingling with others whose attention is taken up with the concerns of their souls, or by following a companion to the grave. But these causes will cease to operate upon their minds as soon as they are withdrawn from them, and they readily revert to the general manner of thinking and acting. It is a common remark, that children show exactly what they are. In all those effusions of enthusiasm and folly which cannot be too much deprecated by sober and rational Christians, children may rarely partake. The noisy rant and unmeaning declamation which will throw the passions of many ignorant persons into tumultuous agitation, will produce no effect upon the minds of children. This proves that there is not that danger of delusion and self-deception from an excitement in their minds that there is in the minds of those of riper years—for the effects will subside in them, as soon as the external causes which produced them are withdrawn, and the true feeling of the heart will be manifest. If we perceive therefore that the minds of our children are serious and devout from day to day, and from week to week—if we see them voluntarily forsake those circles of pleasure in which they have found the greatest satisfaction, and seek the society of sober and established Christians—if we see them intent on reading the Scriptures and other books of a religious character—if we see them humble, prayerful and solemn; engaged to work out their salvation with fear and trembling, and manifesting a tenderness of conscience upon every subject in which the honour of God is especially concerned—if we discover such fruit from day to day—we may have reason to believe, that a work of grace is begun in their hearts—that the Chief Shepherd has taken them to his bosom—that the Holy Spirit has sealed them unto the day of redemption.

In calling the attention of children to the concerns of their souls, God displays the sovereignty of his grace, and stains the pride of mankind. When the Saviour appeared in the flesh he was attended by those, who for the most part, were unlearned in the schools of philosophy. The rulers of the Jews, who had long been teaching the law to the people, rejected him. Our Lord said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Children are frequently made partakers of a divine nature, while their parents are left in the

darkness of ignorance, and unbelief. This is not indeed the ordinary method of divine operation. God more frequently blesses the prayers and instructions of pious parents to the conviction and conversion of their offspring. But he manifests his sovereignty in the choice of children. He has mercy on whom he will have mercy.

We perceive this in families as well as in communities. In some families there will be some children who are devoutly intent upon the care of their souls, and others as much intent on the adorning of their persons, and seeking their pleasures. These different pursuits are not to be attributed to the difference of natural disposition; for we often see the gay, active, sprightly and volatile child become serious and devout, while those of a more dull and heavy mould, are suffered to remain careless and secure. If then you would inquire into the causes of this difference, you must look beyond their natural tempers. By calling up the attention of children, God does effectually humble the reasoning pride of man. The Psalmist says, "Out of the mouth of babes and sucklings, thou hast ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger."

There are those in the world who make religion to consist in the mere exercise of the mental faculties, and would exclude from it every thing which pertains to the affections. Such philosophical speculators, must look with great contempt on the seriousness of children, and conclude that it is all the effect of heated imaginations. Thus the chief priests and scribes were displeased at the piety of those children, who cried, "Hosanna," when Jesus rode into Jerusalem. But God often abases the pride of such persons, by exhibiting to them the seriousness and anxiety of children, in such a manner that they are constrained to acknowledge that it is the work of his grace.

When Jesus rides forth in his power and majesty he puts the song of praise into the mouth of children; multitudes are induced to cry, Hosanna to the Son of David, blessed is the Lord who cometh to redeem his people. And if these should hold their peace, the very stones would cry out. The wise men of this world glory in their wisdom, and when they come to converse upon divine things, they often manifest their gross ignorance. Children have frequently a better understanding in the ways of the Lord, than those who have astonished the world by the variety and profoundness of their learning.

In awakening the attention of children, God not only displays the sovereignty of his grace, but often powerfully alarms the consciences of those in riper years. When they see young children, who are comparatively innocent, anxiously inquiring

what they must do to be saved? it must awaken some serious reflections in their own minds. May not the careless sinner reason thus with himself:—"These children appear to be in earnest to secure the salvation of their souls—they feel that though young in years, they are old in sin—they anxiously desire to have an interest in Christ, and to belong to his kingdom—though naturally volatile and fond of pleasure, they deliberately prefer religion to the vanities of the world—no allurements can withdraw their feet from the paths of piety, or induce them to turn again unto folly. I cannot but approve of their conduct, and I am sensible that they have chosen the good part, which will endure forever, and will never disappoint their expectations. But, surely, I am in a much more fearful situation than they are. I have been sinning against God for many years, my transgressions have increased over my head, and my trespasses have grown up to the heavens. I am an enemy to God in my heart, and by wicked works. I have never thought of repentance or faith in Christ. I have been pursuing the vanities of the world, and though I am old in years, I am but a babe in knowledge. What shall I do? Shall I go in the broad road which leads to destruction? or shall I turn at the reproof of wisdom? These children already condemn me, and cover me with shame, and if I am not aroused by their example, they will be witnesses against me at the last day."

My first and greatest success, said Richard Baxter, was among the children; and it was so, that when God had stirred up their hearts to inquire, what they must do to be saved, their example and zeal provoked many others, and in many cases their parents, and grand-parents, beholding the effects of religion in their children, were induced seriously to ponder upon their ways, and in a short time the work had spread into almost all the families in this place. God has stirred up the hearts of many children in many places in these latter days. Thousands have been induced to ask, in the anguish of their souls, what they must do to be saved? The work of grace upon their hearts is like the still, small voice, in which God spake to the prophet. No violent causes have been concerned to produce this effect. Like the dew of heaven, the Spirit of God has gently and silently distilled upon these tender plants, to nourish them up to a divine life. If they are depressed in their spirits because of sin, a hope in the mercy of God, through the Lord Jesus Christ, supports and animates them. "Though cast down, they are not forsaken." We know not what judgment may be formed of these things, or whether they have as yet come to the knowledge of some. But God may be in our families, working perhaps without our concurrence. If we do not feel

ambitious to be workers together with him, in helping forward our children in the way of salvation, we should beware how we discourage them, lest we should be found even to fight against God. It is the desire and prayer of the writer of this article, that the good work of grace which is begun in some families, may spread like that of which Baxter speaks, until multitudes are brought to inquire what they must do to be saved. Let those of us, who are parents, and who feel the worth of religion in our own hearts, converse freely and familiarly with our children who are serious, and endeavour to awaken a spirit of inquiry in them who are careless:—call them together and pray with them, and diligently and fervently commend them to God, in our secret prayers. May the Lord bring salvation to every family in our land, and make all our houses Bethels, and bless us with all spiritual blessings, in this day of his merciful visitation.

ART. VI.—SUNDAY SCHOOLS CONSIDERED AS A SYSTEM OF EDUCATION.

Under all the dispensations of religion the patriarchal, the Jewish, and the Christian, attention has been paid *especially* to children. On the rising generation depend the continuance of religion, and the preservation of the church. God established a testimony in Jacob, and appointed a law in Israel, which he commanded the fathers, that they should make them known to their children; that the generations to come might know them, even the children who should be born, who should arise and declare them to their children: that they might set their hope in God, and not forget his works, but keep his commandments.

Sunday Schools now hold a high rank among the institutions of benevolence, which distinguish the present day. They commence the cultivation which the institutions of religion and the efforts of Bible education and tract societies are designed to mature; they open the infant mind to the reception of that divine truth, which Sabbaths and sanctuaries are designed to enforce. The instruction received in Sunday Schools, enlarges the faculties, improves the manners, corrects the habits, and regulates the passions of childhood. That these are the objects and this the legitimate tendency of Sabbath Schools, no one can doubt, who reads and believes their reports.

It is to be regretted, that any part of the Christian world should array itself in opposition to a plan so well calculated to establish and extend the truths of our holy religion. But it is objected by many, in the first place, that “this is a new plan—an innovation—a departure from the good old way—that

once it was thought the province of parents to assemble their children at their knees, from week to week, and instill into their minds the precepts of morality—that many wise and good men, ornaments to the church and the world, received the early lessons of piety from parental lips, and why,” they inquire, “are we now put upon experiments?”

If this argument prevails, let us, at one blow, demolish the stupendous fabric, which, in the compass of twenty years, has been erected by the hands of benevolence, on the foundation of the British and Foreign Bible Society. Let us intercept those rays which have emanated in every direction from Missionary Societies, cheering and enlightening the dark places of the earth, and imparting life and vigour to the regions of spiritual death. Let us recall those heralds of the cross, who have sacrificed *all*, that they might bear the glad tidings of salvation to pagan lands. The contemplative mind surveys with dread and amazement, the political revolutions which have shaken the whole earth within a few years; but to the man of God, they all dwindle into trifles, light as air, when compared with the stupendous changes in the moral world, which have been effected within the same period. The contests which have spread desolation and wo over kingdoms and continents, are the fruits of those lusts which war against the soul, and which will make havoc, till the Saviour comes in glory. But our eyes have seen, and our ears heard, that which our fathers never knew; the trumpet of the gospel has sounded, and its echo has reached and started into life millions who were buried in the stillness of moral death. These things are all new; but yesterday, and they were all *experiments!*

Again, it is said, that though the institution may be productive of much good in populous places, yet in a country village, it is better to leave the education of children to parents, to whose natural feelings Providence has entrusted it, and it will *seldom be neglected*. SELDOM BE NEGLECTED! and is this the dictate of benevolence, that if a *few only* perish through neglect, it is of little consequence? And do we thus estimate the worth of the soul? Look, Christian friends. “If it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul?—Where shall we find tears fit to be wept at such a spectacle? Or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness—to cover the ocean with mourning, and the heavens with sackcloth? or were the whole system of nature to become animated and vocal, would it be possible for her to utter a groan too

deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe!" If the Bible is not a fable, and the omnipotent God a shadow, the world in exchange for the soul is infinite loss: and shall we then withhold a portion of our time, our talents, and our substance, while there is a probability, nay, even a *possibility*, that such a loss may occur through our neglect?—are we disposed to reply, that God will use his own means, in his own time, and that no souls will perish that he sees fit to save? Let us pause before we make this reply, lest we charge God foolishly. No! if there is one soul that can be guided by our efforts in its search for salvation, can we spare our unwearied exertions, when we consider what a ransom has been paid for its redemption!

It is further objected, that Sabbath School instruction is a violation of the sanctity of the Sabbath—that it is a species of labour to the teachers, and of amusement to the children—that the noise and interruption which it causes are extremely pernicious. Is this objection made by those who are really anxious that every method should be adopted for the religious instruction of the young—by those who are themselves punctual and exemplary in their observance of the Sabbath, and whose *family* and *secret* devotions are liable to be disturbed by passengers in the street? Does it come from those who uniformly discharge their duty to their children at home; or does it come from lips that never moved in prayer, and from hearts that never felt the sacred obligations of religious duty? Let this point be settled, before the objection prevails.

It is said, also, that though orphans, servants, and the poorer classes of society require some attention of this kind, it is certainly out of character, to send those who have ample opportunity of instruction at home. The power of the influence of example—the need of the principle of emulation—and the experience of many years, will answer this objection.

Some have apprehended, with much trembling, that "the object of Sabbath Schools, was to divert the infant mind from the natural course of its opinions and feelings, and to attach it to some system of doctrines." This objection, to its full extent, is true; and we rejoice in the confidence, that Sunday Schools have expelled these natural feelings from their strong-holds in the hearts of thousands. That by the instrumentality of this institution, under God, children have been brought to know their Creator—to acknowledge his good hand over them—to adore his justice, love his character and law, and walk in his statutes. Their natural feeling would not so lead them.

We have been often told, that in the generation now rising around us, must be found the future rulers and teachers—the

future counsellors and guides of this mighty people. And do we not know, that to early *religious* impressions, we must be indebted, for the safety and prosperity of our children and our children's children for years and years to come. One single principle now firmly fixed in the heart of some child, may hereafter determine the destiny of this whole nation, and, more important still, the eternal destiny of his own soul. Why is it that such multitudes of ignorant and polluted mendicants are seen around us—that so many families are suffering the distresses of poverty—that so many victims of unbridled appetite, are wearing out a miserable existence in tippling shops and alms houses? These are the offspring of natural feelings and opinions, permitted to take their unbiassed course; and it is to eradicate them, and substitute those feelings and principles, which, with God's grace, make the honest citizen, the exemplary Christian, and the heir of heaven, that we undertake the establishment of Sunday Schools.

There are a large number of children, in every place, who have little or no opportunity of religious instruction; whose parents or guardians are not qualified, are impatient of the labour, or are indisposed to instruct them. Sometimes they are poor, and cannot furnish books for their children; and they cannot or will not provide clothes, for their decent appearance in the house of God.—The Sabbath, with too many of them, is like any other day, or more viciously employed.—They seldom hear the name of God, but when uttered with irreverence; and the temptations which stand thick around them, are exceedingly powerful. Such children may, perhaps, catch a slight knowledge of letters, but this knowledge, when connected with depraved habits, only furnishes a more powerful weapon of mischief. We know that education, in whatever shape, has its advantages. Any *turning* of the surface of the human mind, rather enriches, than impoverishes its faculties; nevertheless, education in letters alone, will but slightly tinge the fountain of habits and manners. This must be combined with religious instruction, which fixes the attention upon the power which is over all supreme; and which *alone*, soothes, restrains and establishes by its own peculiar sanctions, the relations of government with people, and of man with man. There is a vital spirit in Christianity, independent of all dogmas, with which, by means of the Bible, we would imbue the minds of children.

Who but heavenly witnesses, can tell how many have already learned Christ—how many dying pillows have been made like down—how much anguish has been mitigated, and

how many souls have been added to the trophies of redeeming love, by the instruction which a Sunday School has afforded?

It is our blessed lot, to dwell in a land of gospel light. We are highly favoured, and the sun of righteousness casts his beams around us in every direction. We are taking a part in extending over all the continents and islands of the globe, those treasures of wisdom and knowledge, and that light of the gospel, to which we owe our exalted rank, and our ill deserved happiness as a nation. How can we then suffer the child within our reach, and under our eye, to grow up in ignorance of his condition, his capacity and his destiny, without Christ and without hope; without religion, or the means of attaining it?

We cannot believe that an institution which imparts the rudiments of a Christian education, without either abusing the time allotted to sacred, or trespassing upon that which is required by secular occupation; an institution which communicates instruction to an indefinite extent, at an expense almost below calculation—an institution, which can appeal for the evidence of its usefulness, to almost every symptom of improvement, which marks the religious character of the times;—we cannot believe that *such* an institution, will be either deserted or suffered to decline; and *that*, under circumstances, which, by exhibiting new and interesting scope for its exertions, gives it additional claims on public confidence and support.

It is therefore to be hoped, that the American Sunday School Union, which seems to have been established by the providence of God, for the purpose of exerting a mighty influence in the preparation of a peculiar people for the Lord, will be sustained by the zeal of its friends and contributors; that its present noble enterprise in the Mississippi Valley, will fully succeed, and that its growing energies will continue to find additional employment from year to year, till that happy time arrives, when it will be no longer necessary in any part of the world, to teach “every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know him, from the least of them unto the greatest of them.”

ART. VII.—SACRED TIMES AND SOLEMNITIES AMONG THE JEWS.

As certain *places* were more holy than others, in the Jewish economy, and were honoured with special regard, so there were certain *hours* and *days* and *seasons*, considered in like manner more sacred than other times, and distinguished accordingly, by particular religious observances.

There was a regular public service required to be performed every morning and evening. Each altar was to smoke so of-

ten, at least, with its appropriate offering, presented in behalf of the whole nation. (Ex. xxix. 38—42. xxx. 7, 8.) The hours at which these sacrifices were regularly performed, came naturally to be considered as somewhat sacred and appropriate in a peculiar manner for the business of devotion.

The law prescribed no precise time for the service of the morning, but directed that the offering of the second lamb should take place *between the two evenings*. It is not clear, however, whether the first evening began originally, according to the way of reckoning that was used in later ages, sometime *before* the going down of the sun, and with it, gave place to the second; or whether it only commenced itself *at* sunset, and yielded to the other at dusk. Of the particular *manner*, moreover, of either service before the captivity, we have no account. In later times, though conformed as far as there was knowledge, to ancient usage, it was, no doubt, in many respects different from what it had originally been, especially by reason of various vain ceremonies added to it, such as were so abundantly multiplied during the second temple, in every part of the national religion. The Daily Service, as it was thus found in the age of our Saviour, is described with sufficient fulness in the Jewish writings, according to the very ancient tradition of their ancestors. The following is a brief summary of the account of it that has been collected from this quarter.

The priests who were on duty at the temple, had their chief place of residence, when not immediately engaged in their public work, in the north-west corner of the Court of Israel.

Here was a very large building, having a great room in the middle of it, with four others of less size, that opened into this, and were placed around it, one at each corner. This central hall was styled the *House of burning*, because a fire was kept constantly in it, in cold weather, by which the priests might warm themselves during the day, when chilled in their work, and be kept comfortable through the night. Here the principal one of their three particular guards or watches, was continually stationed. Such as were not required to continue awake in this service, sought sleep for themselves on benches round about the room, or, if they were of the younger class, on the naked floor itself. Having thus passed the night, they were required to have themselves in readiness here, very early in the morning, for going forth, according to order, to engage in the business of the day. This readiness consisted in being *bathed*, and *dressed* in their sacred garments. No one, it was held, might go into the Court where he was to serve, until he had washed his whole body in water; and, accordingly, they had several rooms fitted up as bathing places for this purpose.

After this first washing, it was not commonly necessary to wash again during the day, more than the hands and the feet: *that*, however, was to be done every time any one came into the Court of the priests, after having gone out, no matter how frequently this might be.

Thus ready, they waited till one styled the *President* came, according to his office, to lead them forth, and assign them their duties. When he was come, they all passed together out into the Court, with candles in their hands, and there dividing themselves into two companies, began solemnly to move round the temple, half taking to the right, and the other half to the left. Having met on the opposite side, the inquiry was made, *Is all safe and well?* and the answer returned, *Yes, all is well;* and then immediately the pastry-man, who had his chamber in that quarter, was called upon to get ready the cakes for the high-priest's daily meat-offering. After this, they all withdrew to a particular room, in a building of considerable size, that stood at the south-east corner of the court, for the purpose of having it determined by lot,* who should perform the first duties of the day. This was done by the president.

The first lot designated the one who should cleanse the altar of burnt-offering; and as soon as it was made known, he went out and set about his work. His particular part, however, was merely to make a beginning in this service, which was regarded as an honourable privilege, and not by himself to carry it through; as soon as he had so done, other priests came to his assistance, and separating any pieces that might be left of the last day's evening sacrifice, to the one side, scraped together the ashes, and had them in a short time carried away, so as to leave the altar fit for new employment. These ashes were borne to a place without the city, where the wind could not easily scatter them, and no person might ever put them to any use whatever. The cleansing of the altar in this way was begun, on common days, at the dawn of day; but during the three great festivals, much sooner, and on the day of atonement, as early as midnight itself. The work was concluded by putting the fire in order, and placing in it any pieces that were left of the last offered victim, so as to have them completely consumed.

This first service over, the priests withdrew again to the room where the lot was given, and had a second class of duties distributed among thirteen of their number. One of these duties was *to kill the morning victim*; another, *to sprinkle its blood*; a third, *to dress the altar of incense, &c.* Half of them were merely to carry certain particular portions of the sacri-

* Luke i. 9.

fice, after the lamb was slain and cut up, to the rise of the altar, where it was usual to lay them down to be salted. There were two more lots, a little after this; one for the service of presenting the incense in the Holy Place, and the other for that of taking up the pieces of the sacrifice where they were first laid down, and bearing them to the top of the altar to be burned.

The lamb was slain as soon as it was fairly day. It was considered a matter of importance, however, that it should never be killed earlier than this, and care was taken to have it well ascertained beforehand, that day-light was truly come. *Go*, (the President was accustomed to say,) *and see whether it be time to kill the sacrifice.* Some one immediately went up to the top of one of the buildings about the court, and when he saw it to be decidedly day, gave word aloud, *It is fair day.—But is the heaven bright all up to Hebron?* (the President would ask.) *Yes. Go then*, (he would say,) *and bring the lamb out of the lamb-room.* The lamb-room was one of those that were in the great building that has been mentioned, at the north-west corner of the court, in the middle hall of which, most of the priests were accustomed to pass the night. There were always as many as six lambs kept in it, ready for sacrifice. When the victim was brought to the altar, although it had been well examined before, it was again diligently searched all over with the light of candles, to be sure that it was perfectly free from imperfection and blemish. Those whose business it was, then proceeded to kill it, and dispose of it according to the common manner of sacrifice. In the meantime, the gates of the court had been thrown open, the trumpets sounded to call the Levites and others to their attendance, and the front door of the temple itself solemnly unfolded. It was just as this last thing was done, that the person who had to kill the victim, having every thing ready, applied the instrument of death to its throat. While the work of sprinkling the blood, cutting up the flesh, and carrying it to the altar, then went rapidly forward without, the two men on whom it had fallen to dress the golden altar and the candlestick, were found at their business in the Holy Place. All that he did who cleansed this altar, was merely to brush off the ashes and coals that were on it, into a golden dish kept for the purpose, which he then left standing by its side. The priest who dressed the lamps, examined them, lighted such as were gone out, supplied them with oil, &c.

All these duties being accomplished, the whole company of priests betook themselves again to the room of lots, and there united in offering up a short prayer to God, rehearsing the ten commandments, and saying over the *Shema*, as it was styled—

a religious form consisting of certain passages of the law, which was regarded as particularly sacred, and necessary to be repeated on a variety of occasions. The Shema was so called because that was the word with which it always began, meaning in English, *Hear*; for the passage that was first said over, was Deut. vi. 4—9, which begins, "Hear, O Israel," &c. and the other passages that belonged to it, were Deut. xi. 13—21, and Numb. xv. 37—41. Not only were the priests in the temple required to say over this Shema, but every Jew, it was held, was bound to do the same thing, wherever he might be, every morning and every evening. This service over, in the case before us, the lot was once more employed to determine the persons that should perform the next duties, when they immediately returned to the court of the sanctuary, to carry forward the morning work.

Then, while the pieces of the slaughtered lamb lay duly salted upon the rise of the altar, and ready to be carried to its top, the offering of incense was solemnly presented in the Holy Place. Two persons were always employed to perform the duty: one took in his hand a silver dish, in which was a censer full of frankincense, and the other carried, in a proper vessel, some burning coals from the summit of the brazen altar, and thus together they passed into the temple. Before they entered, however, they caused the great sounding instrument, that was provided for the purpose, to ring its loud note of warning, which directly brought the priests that might be out of the court, and any of the Levite musicians that happened to be away, to their proper places, and, at the same time, gave all the people notice, that they should be ready to put up their prayers with the incense that was to be offered. The two priests, also, who had been in a short time before, to dress the candlestick and the altar, now went in a second time, just before the other two that have been mentioned: but they came out directly again, bringing with them their vessels of service, which they had the first time left standing in the Holy Place; and quickly after them, the one who took in the censer of coals, having placed them upon the altar, came out in like manner, leaving his companion, who had to offer the incense, alone in the sacred apartment. There *he* waited, till the President without called to him, with a loud voice, *Offer*: at which signal he caused the incense to kindle upon the golden hearth; when, all at once, the sanctuary was filled with its cloud, and its fragrant odour diffused itself all over the consecrated hill, while the multitude without united in solemn, silent prayer; and oftentimes, no doubt, there went up from hearts, like those of Simeon and Anna, the breathings of true and fervent devotion, more

acceptable to the Almighty, far, than all the sweetest tribute of the altar.

So soon as this offering of incense and prayer was concluded, the person whose lot it was to lay the pieces of the lamb upon the altar top, with as much despatch as possible, committed them to the sacred fire. Then, while the dark smoke ascended toward heaven, some of the priests, especially those who had just been in the Holy Place, took their station upon the flight of steps that led up to the entrance of the Porch; and, lifting their hands on high, solemnly blessed the people; one of them, (who, as it would seem from Luke i. 21, 22, was always the same that offered the incense,) taking the lead, and pronouncing the words first, and the others falling in and saying them over all along just after him, so as to make them together one united benediction. The form of words which they used, was the one so beautiful and expressive, that is found in Numb. vi. 24—26; and in answer to it, as soon as it was uttered, the people returned aloud, *Blessed be the Lord God, the God of Israel, from everlasting to everlasting!* After this blessing, the meat offering of the whole congregation was presented, then that of the High Priest, and last of all, the regular drink offering; when, immediately, the Levites lifted on high their song of sounding praise, after the manner that has been already described, and so concluded the morning worship. It was not till about the third hour, or the middle of the forenoon, that the whole service was thus finished, and hence the Jews were not accustomed to eat or drink before that time of day, holding it improper to do so, until after this stated season of sacrifices and prayer was over. (Acts ii. 15.)

The Evening Service began about the ninth hour, or the middle of the afternoon. (Acts iii. 1.) It differed only in some few points, of no importance, from that of the morning, and needs not therefore, any separate consideration. Generally, the particular duties were performed, severally, by the same persons that did them in the morning, so that no new casting of lots was required.

These were the stated services of every day; whatever other duties might be required on some other extraordinary days, these were not allowed in any case to be omitted. Between the sacred seasons of the morning and the evening worship, there was no particular regular course of employment in the temple: yet the interval was not unoccupied with acts of religion; it was then, that other common sacrifices, presented by individuals, were brought forward, from time to time, to the altar, of whatever sort they might be.

Ye shall reverence my sanctuary, was a holy commandment of

the Lord himself, and all-reasonable it certainly was, that so solemn a place, especially in the time of public worship, should not be profaned by impious or thoughtless folly. The Jews did not, therefore, at any time, manifest a too careful regard to this point, however solicitous they showed themselves, in a certain way, to have it secured in the smallest things. But their zeal was not sound or consistent withal. It became, in some particulars, trifling and superstitious, while in others, it showed a marvellous indifference to the whole honour of God's house; here, as in many other cases, *it strained out a gnat, and swallowed a camel*. Thus, it was held unlawful to go out of the Court of Israel by the same gate that one came in by; or to retire, when their worship was over, any other way than walking backwards, lest it should seem disrespectful to the altar and the sanctuary, to turn the back upon them; while yet, all manner of worldly traffic was allowed to be carried on in the outer court, without scruple or shame. In their care, too, of outward forms, they lost, in general, all concern about the inward temper, which God especially regards. Still, much of this attention to outward carriage and appearance was altogether highly becoming, since true reverence toward God requires this as well as a right spirit in the soul, and it is not to be doubted, that the want of it must be truly offensive in his sight. No person was allowed to enter the ground of the temple with a staff in his hand, or with his scrip on, or with money in his purse, as if he were coming to a place of worldly business; neither might he go in with dust on his feet, but must wash or wipe them beforehand; nor might he spit upon the sacred pavement any where, nor might he pass *across* it, when going to some other place, because it happened to be the nearest way; all which things would have been disrespectful. Nor was any light or careless behaviour, such as laughing, scoffing, or idle talking, allowed to be indulged, as being unseemly and irreverent, in such a place: but those who came to worship were required to go to the proper place, with leisure and sober step, and there to stand during the service, each with his feet close together, his face turned toward the sanctuary, his eyes bended downward to the ground, and his hands laid one over the other upon his breast, having no liberty, in any case, to sit down, or lean, or throw his body into any careless posture whatever.—What a pity it is that such a regard to reverence, in outward carriage, is found in so small a measure in most Christian churches! How little sense, alas, do the great multitude of those that visit the sanctuary now, seem to have of God's presence, even in his own house, as they come, with light and careless movement, into its solemn courts, and as they attend, with all manner of

outward indifference upon its sacred services—bearing on all their looks the image of a worldly spirit, and in their whole deportment, showing more regard to themselves than to their Maker! Especially, what a spectacle of irreverence is often displayed in the time of prayer: what roving of the eye, indicative of roving thought within—what show of listless languor and weariness, that denotes a mind empty of all interest in the business of the place—what unseemliness of posture and manner, such as *sitting* without necessity, *leaning* this way and that way, *lolling* in every self-indulgent attitude, *changing* positions with continual impatience, &c., all evincing the little impression that is felt of the high solemnity and importance of the duty, and the little apprehension that is entertained of the presence and the majesty, and the infinite glory of the Being that is worshipped; before whom the seraphim are represented as standing, with their faces and their feet covered, as they cry, in continual adoration, HOLY, HOLY, HOLY, IS THE LORD OF HOSTS.*

ART. VIII.—JUVENILE MUSIC.

MR. EDITOR,

Many of your readers have been much interested with the articles which you have inserted upon the subject of music in Sunday Schools; and, with your permission, I will pursue the topic a little more in detail.

There is no doubt that most of the defects in vocal music arise from want of early discipline. The opinion has become too common, that the musical, like the poetic faculty, is a matter of inspiration, rather than of culture. Hence pious teachers and parents use no means to develope the latent capacities of children, but wait for some spontaneous manifestation of talent in this direction. How frequent the complaint among mothers,—“My child has no talent for music.”—“Madam, have you made any effort to draw forth and cultivate the powers of your child?”—The answer to this question will, in most cases, reveal the true cause of this supposed incapacity.

In most Christian congregations, it may be presumed, that one half of the assembly never opened their lips in singing the praises of God; and that at least one third are supposed by themselves and others to be altogether disqualified for the service. Taking them as they now are, when their physical habits are confirmed, this is probably true; but I state it confidently, as the result of some observation, that had proper attention been paid to this subject in childhood, this large

* Nevin's Biblical Antiquities, Vol. II. p. 151.

proportion of silent worshippers would have been reduced to one twentieth.

Speaking in popular language, the two defects which are supposed to preclude all successful culture of the musical powers, are *want of ear* and *want of voice*; both being very often conjoined in the same individual. With regard to the former, there are, undeniably, many persons who have no capacity for the accurate discrimination of sounds. Thus, they apprehend no difference, as to the pleasurable effect between a concord and a discord. A succession of sevenths is as agreeable as one of fifths. They cannot (to use their language) "tell one note from another;" unless the interval is very great, they are unable to distinguish tones, such as those which are a third or a fourth apart. In connexion with this, they cannot learn to produce in succession the tones of the scale, and hence can never "turn a tune."

The defect here is not, as is commonly supposed, in the *ear*; that is in the bodily organ, as it has never been found that any changes in organization take place in such as become eminent musicians. The fault is found as much in a *mental habit*, as the want of taste in colours, or design, or poetry. It is a want of musical *discrimination*. Now the discrimination of musical tones, though founded on a natural capacity, is the proper object of cultivation. As an instance, there is no doubt a time in the life of every musician—even of Haydn or Hastings—when he cannot accurately discriminate, upon hearing, between a *flat fifth* and a *perfect fifth*. And the cultivation of musical talent is principally employed in perfecting this discriminative faculty. There may be rare cases of organic defect, as I have known persons who could not distinguish red from green—but these are rare. And I repeat the remark, that were the season of childhood faithfully improved, few would be set aside as utterly unfit to join in the delightful songs of Zion. Childhood is in this, as in every thing else, the forming season, and habits which are not then formed, are often lost for ever. It would not be thought strange if a man who had never been taught to read should be unable to tell which was the letter B, or P, or R,—or at first sight to tell them apart,—or to form any one of them with a pen. And the wonder, with respect to music, is not that *so few* sing, but that *any* sing at all.

I observe, as a general rule, that where the father and the mother are able to sing, and *frequently practise it*, there all the children sing also. The constant demand made on their infant faculties to discriminate tones and melodies exercises these powers; and forms a kind of discipline. They are encouraged to try their own little voices, and then they are continually

practising on their slender principles. This discipline, reduced to a little more form, would produce effects astonishing to most who have not made the experiment.

Let the mother or the teacher then, as soon as the child begins to prattle, sing to it some very simple melody. Let her repeat it until the infant becomes familiar with the strain. Let her encourage the little pupil to attempt a note—correct any errors—and thus (as regularly as in any other lesson,) exercise the attention and the discernment of the child. The incapacity and even the mistakes which are complained of, would soon vanish. I am convinced that three days' discipline would prove that nine tenths of our little Sunday scholars have a *musical ear*. Witness the songs even of the Infant School, where this analytical method is not pursued, but where they sing in *gross*, without correction of particular tones.

Almost any child who is admitted to the keys of a piano forte, learns which are the agreeable consonances, and I have known many who actually taught themselves to perform melodies. It is true, they would confine themselves to the *white keys*, but they soon learn to manœuvre their transpositions so as to begin on the right key, and thus get the semitones where they wanted them: and this single fact—observed by multitudes—proves how soon and accurately children may learn to detect very delicate aberrations of sound.

It is assumed, in most cases, without sufficient proof, that the poor child has no *ear for music*—and the subject is for ever abandoned. Now, I would have pious mothers to renew their attention—to give hours to practising *single notes* and *intervals*—to labour as they do in teaching to read, and they will have the same success. Instead of this, music is left to unaided nature, and the best natural powers sometimes go to waste for want of exercise.

The second defect which I noticed as disqualifying for musical improvement, is the *want of voice*. By this is meant, by many, the want of ability to utter the proper tones of a melody. This is confounding the former with the latter defect. A person may possess a voice strong and flexible, and yet be unable to sing in tune; but I have always been accustomed to attribute this to the incapacity for discriminating musical tones. It is not that the voice, as the instrument, is unwieldy or unmanageable—the fault is that the singer has not a proper and adequate idea of the tone which he wishes to make, and knows not when he has made it. Let me compare the voice to a flute, and illustrate my meaning by an example. A man undertakes to play the Marseilles Hymn—when he arrives at the middle of the tune, he finds that he has forgotten the air—he substi-

tutes false notes, and throws aside his instrument. The fault is not in the flute, but in the mind—in this case, in the musical memory. Just so in singing—the voice is an instrument—a man undertakes to sing the eight notes—he arrives perhaps safely at the sixth, but in attempting the seventh, sounds the octave. This is a very common fault among many who do not suspect themselves of error. The fault, I say again, is not in the *voice*, as an instrument, but in the mind, and is, in this case, a defect of musical discrimination, a *want of ear*.

Want of voice, or *defect of voice*, however, there undoubtedly is, in the strict sense. Some, from organic peculiarity, can frame no musical sound, and must, after suitable experiment, be laid aside. Some have voices which are faulty, in a variety of particulars. Thus they may be feeble, or harsh, or nasal, or husky, or cracked, or croaking, or squeaking, or shrill, or not of sufficient compass. Each of these admits of correction by patient discipline and experience; and it is truly astonishing to observe how much may be accomplished by sedulous tuition. The history of professed singers gives ample illustration of this.

Children must be taken early and taught to sing simple and pleasing airs, with words adapted to their capacity: and nothing can be sweeter than the hymn of four or five brothers and sisters, engaged in praising God. I have known a large family of children, all of whom could sing, and of whom four, under eight years of age, could carry the four parts of several tunes, (the base, of course, being transposed,) with the greatest propriety. They had heard the praises of God at family worship, twice a day, ever since their earliest recollection. They had been carefully *taught* by their father and their mother to sing, before they were taught to *read*. The errors of their little voices were corrected, and they were encouraged to be much employed in this exercise.

And here I cannot but regret the disuse into which singing at family worship has fallen. Among our Puritan and Scottish ancestors, this was never omitted; and in the more Southern states of the Union it is still continued, as it is very generally among our Baptist and Methodist brethren. This good old custom was admirably adapted to interest children in the act of worship—to draw out their voices, and in a word to prepare them for praising God in the sanctuary.

Children are usually found to be pleased with singing, and we should avail ourselves as early as possible of this taste, in order to communicate and fix religious impressions. I have seen tears rise to the eyes of a man when the air was sung which he had heard in infancy from a beloved mother. Such

airs will often return, after years of waywardness, and bring with them the sentiment which they accompanied. Let us strengthen all such associations in the minds of our youth.

It is not intended that Sunday scholars should be cumbered with the more difficult rules of music. Although no man's *religious* education deserves to be considered complete, who is ignorant of the science and art of music as contained in our popular music books—yet the great object which I now have in view, may be accomplished without the slightest knowledge of written music. At a later period, this is indispensable; but let the foundation be laid by cultivating the faculties of discriminating and uttering simple tones and melodies. Let the children exercise their voices in singing together those sweet hymns which have been prepared for them. They are then fitted, and not until then, to make profitable use of the gamut.

It is much to be wished that a little volume of hymns and tunes, adapted to Sunday School worship, should be given to the public.* The enterprising editor of the *Christian Lyre*, might render great service to the cause by devoting one or two numbers of his valuable little work to this subject; omitting, however, some of those prosaic hymns and reel-like airs which have been admitted to its pages.

The experiment recently made, by one of the editors of the *Juvenile Lyre*, in Hartford and Philadelphia, may serve to assure the public, that labour is not thrown away in attempting to train up our little boys and maidens to sing the high praises of God.

MINIM.

ART. IX.—ASSOCIATIONS OF SUNDAY SCHOOL TEACHERS.

Very limited success will attend any scheme of general improvement, unless there is concert among those whose efforts and influence are exerted in its behalf. If it is our lot to labour and toil, companions encourage our drooping spirits, and relieve our wearisome hours. If we are enjoying pleasure, it is doubled by sharing it with others, and if sorrow and distress are appointed to us, how much are they mitigated by sympathy!

It is by a combination of efforts that great things are always accomplished; and, we are persuaded, that if Sunday School teachers had a more intelligent view of the amount of moral

* A volume is now preparing by the American Sunday School Union, in the manner here suggested. The work is in the hands of one of the editors of the *Juvenile Lyre*, and will, we trust, be found a useful and acceptable manual.

power in their hands, they would feel much more inclined to humility than pride; and would oftener be found prostrate in the dust before God, asking wisdom and grace to be found faithful.

As teachers have a community of interest, labours, purposes, trials and encouragements, it is well that they should associate together in such number as convenience may dictate.—It would be well, indeed, that a complete organization should exist; and that every teacher should feel, at the moment when he enters the high and sacred vocation, all the responsibility and relative importance which are connected with each constituent part of a moral force, so weak in its individual elements—so mighty in its combined strength. It is right that they should stand together and sustain each other in the defence and support of all things that are pure, honest, lovely, and of good report.

We were glad, therefore, to hear that the teachers of Sunday Schools in Oswego County, in the State of New York, had determined to try the effect of this general association; and in spreading their proceedings before our readers in this form, we hope we are merely recording the first attempt at a system of organization, which shall, in the progress of time, embrace, in some form, every Sunday School teacher in our land.

The meeting was held at Mexico, January 13, 1831, and was composed of the teachers and friends of Sunday Schools in the county.

After organizing the meeting, a report was presented by the committee, at whose instance the convention had assembled, containing a statement of the objects designed to be effected, and of the measures, which in their opinion will be most likely to accomplish these designs.

That the Sunday School system is yet in its infancy cannot be doubted. Nor that it holds, as yet, a place far less important than it should in the grand system of Christian benevolence. God works by means, and often condescends to use the weakest instruments, in effecting his designs, for he hath chosen the weak things of this world to confound the mighty. It is for this reason, that we are permitted to be co-workers with Him—and that the excellency of the power may be of God, and not of man, he seems to have selected the humble and unobtrusive Sunday School, as the repository and the vehicle of his grace: the rich blessings that have descended upon this favoured institution, point towards it as the hope of the church, and they should stimulate and encourage all who love the ways of Zion to devote a large share of their efforts for her prosperity, in cherishing and building up the interests of the Sunday School. The committee believe that the time is fast coming on, when this institution will occupy a pre-eminent place among the forms of benevolence; when it will demand and receive a more entire devotedness of the Christian's heart, and more ready and efficient aid from the Christian's hand. We rejoice at the approach of this time. It is to accelerate it, that we have invited this convention, and it now remains

for us to state, more specifically, the precise object to be accomplished by our attendance here to-day.

There are many who are warm friends at heart to the Sabbath School—who appreciate highly its advantages—who wish it well—who pray for its prosperity—but whose hands, for various reasons, are not engaged in its sacred duties. In the support and management of the various unions, individuals of this description render invaluable services to the cause; but still, the interest they feel is of a different and more general kind, from that of those to whom each returning Sabbath brings a day of toil—of joyous action in this consecrated service. In this department it seems peculiarly proper that those who are to execute should also devise the plan; improvements are constantly making in the conduct and management of Sunday Schools—in the method of instruction, in the very spirit of the institution. That these improvements may become known and adopted, an interchange of feelings, and sentiments, and views among those who are to adopt them, seems highly necessary. In devising a method for producing this interchange, none has appeared to us so feasible, and presenting such assurances of success, as the formation of a teachers' association, which shall include all the teachers in the county, who may be willing to unite with it. We have, therefore, determined to recommend to the consideration of this convention, the organization at this time of such an association, and we submit the following plan, to wit: the establishment of a central board of direction, to which each school shall be auxiliary; that a regular quarterly correspondence shall be maintained between the superintendents of the several schools, and the board, disclosing, on one part, the statistics and the prospects, the successes and the wants of each school; and, on the other, promising such aid, encouragement and advice as may be in the power of the board to communicate. We have prepared a constitution for an association agreeably to this plan, which we will present, should the recommendation meet the approbation of this convention. And we will in this connexion, throw out one further suggestion—that it may perhaps be thought expedient to establish intermediate town associations.

The committee look forward to the formation of such an association as that which we recommend, with the deepest interest. We think we see in its influence the elevation of the Sabbath Schools within our bounds to their appropriate place among the moral machinery which this age has put in motion for the renovation of the world.

We see an army of teachers enlisted, not for a single summer, but for life, devoting themselves with more faithfulness, more ardency and a more entire self-consecration to the only legitimate object of Sunday School instruction, the training of immortal minds for the blessedness of heaven.

This, then, is the primary, the grand object of this convention—but, the committee would suggest several other things as proper subjects for our consideration to day.

And the first is the best method of circulating among us, information in relation to Sunday Schools. The directors of the American Union have commenced the publication of a weekly paper devoted to the cause. It is to contain a select Scripture lesson for each Sabbath, accompanied with comments, explanations and illustrations. The paper will also furnish an abundance of Sunday School intelligence, anecdotes and biography, notices of improvements, &c., and in the opinion of the committee, cannot fail to prove a valuable auxiliary to every teacher. They think it peculiarly important that each school should be furnished with a copy, and they recommend the adoption of measures to effect this object. The terms are such, that by uniting and paying in advance, three copies will be furnished for \$5, or \$1, 64 per copy.

Another point to which we wish the attention of this convention directed, is the suspension of so many of our schools during the winter. This is an evil which we deeply deplore, while we are compelled to admit its necessity in some instances; in many others, however, we believe it can and ought to be remedied.

The observance of the Monthly Concert of Prayer, which has been established by the American Union, and the institution of the teachers' meetings, are subjects to which we advert as of primary importance to the success of Sunday School effort.

In conclusion, the committee express their hope and confidence, that under the guidance of the Great Friend of Sabbath Schools, the proceedings of the convention may advance his honour; that the hearts of teachers may be animated and encouraged, and that an impulse may be this day given which shall be felt in every district of our country—which shall cause our solitary places to become vocal with the praises of our God—which shall swell with nobler and sweeter strains the ever-sounding anthems of the sanctuary above.

A resolution to organize an association to be called "The Oswego County Sunday School Teachers' Association," was then offered and adopted, and thereupon one of the members of the convention rose, and unfurling a beautiful silk banner, presented it to the association from the female teachers of the school in Oswego village, bearing on one side the motto, "*The hireling fleeth,*" and on the other, "*While men slept, his enemy came.*"

These mottos, have a peculiar appropriateness, and may well be employed by the Sunday School teacher, the one as a test of principle and the other as an incentive to duty.

After some discussion a constitution was adopted, which first declares the purposes of the association to be, "to strengthen the hands and encourage the hearts of teachers; to raise the standard of Sunday School instruction to its highest possible point—to unite the efforts of teachers more directly and heartily for the immediate conversion of children, and to gather and impart information on the subject of Sunday Schools."

The officers of the association are to be a president, vice-president, treasurer, secretary, and five directors, to be chosen annually; five to constitute a quorum. The superintendent and secretary of each auxiliary school to be ex-officio directors. Each school is requested to make quarterly returns to the Board of Directors; to take at least one copy of the Sunday School Journal; to sustain itself, if possible, through the year, and to maintain a weekly prayer meeting if practicable.

The constitution also contains an article by which the members of the association agree to adopt the "VERSE SYSTEM," as it is called, or the system of committing one verse of the Bible every day.

The address of the officers of the Society to their fellow labourers contains several valuable suggestions.

Among the civil and religious institutions of our country, the blessed Sabbath School takes a prominent stand. It commends itself to every man's conscience, as the means of disseminating principles of the highest value. These principles are adapted to the wants of all men, and to all the changes of time. They lead to integrity in every department of life—to the promotion of peace and order in community—to honesty, industry, and temporal success.

They guard against temptation, and point to those *obligations* which *men are under towards Jehovah*. They assuage the sorrows of life—disrobe death of terror, and offer to the sinner the **ONLY MEDIATOR BETWEEN GOD AND MAN**. As before observed, we believe the Sabbath School a most effective medium for promulgating and applying these principles. If then, fellow teachers, we have so powerful an instrument placed in our hands, should we not see to it, that we *put it to its best use*? Are we in *practice* so applying it, as to stand the scrutiny of the judgment seat?

After again urging the importance of winter schools, the Monthly Concert of Prayer, and the Sunday School Journal, the address proceeds:—

Another object, and one which the board deem of primary importance, is the adoption of the “verse system.” On this subject we remark, that the word of God is the sword of the spirit. By the influence of its truths men are saved. That this influence may be exerted, these truths must not only be impressed on the memory, but engraven on the heart. Under the usual mode of instruction, the former is in some measure accomplished—the latter scarcely at all. We believe that with the smile of heaven, the verse system will effect this grand object. It is simply that every teacher, and every child, and every parent, should commit to memory one verse per day and no more, and all the same verse. This plan is becoming extensively adopted. Its excellency is, that uniform punctuality is maintained—parents feel a deeper interest, and every child and every teacher enters the Sabbath School with the truths of seven verses glowing within and around his heart. The application of this system to the Sabbath Schools is a new thing; but the system itself has long been used by individual Christians. The Moravians, whose missionary zeal has carried the Bible to the frozen and benighted Esquimaux, and enlightened with the gospel beams many Pagan people, have two texts of Scripture, and lines from certain hymns appointed for meditation every day in the year; and from them the lamented Summerfield, the Methodist preacher whose piety is spoken of in all the European and American churches, imbibed the practice of selecting a text for daily meditation; and his biographer remarks, that “it was a most profitable and easy obligation, in which there need be no snare to entrap the tenderest conscience.” Dear fellow teachers, we confidently urge you to adopt this plan both in your schools and in the families in your district. The 17th day of January, 1831, commenced the 11th chapter of John.

But the point to which we would most earnestly invite your attention as of paramount importance to any other, will be found in the answer to the question, What is the object of Sunday School instruction? It is, *and it should be nothing less*, than the immediate *conversion* of the children of our charge. There is no teacher to whom this circular will be sent, but fully understands that the *saving* truths of the Bible may be applied as well to the child as the philosopher. No one of us would answer the Saviour's command, “suffer little children to come unto me,” by saying, “*they cannot come*.” That they *can* come, our Saviour's injunction implies; and daily observation proves beyond the shadow of doubt. In all the revivals now in

progress, Sabbath scholars constitute a large proportion of those gathered into the kingdom. This should stimulate us to press home upon their hearts the *only terms* of salvation, *immediate* repentance and faith. For this object, dear fellow teachers, we urgently ask your prayers and your labours. If our children are not converted, our labour has not reached its legitimate end.

The association is designed for practical usefulness. Every one of our number is soon to pass away to a new existence. The essence of our religion is, *to do good*.

In order to secure a uniformity in adoption of the "*Verse System*," a blank form has been provided, which we copy for the benefit of those who may be disposed to adopt or examine it.

"Give us this day our daily bread."

THE VERSE ASSOCIATION, OR PERPETUAL SCRIPTURE LESSON PLAN,

Proposes a union of all persons who will agree to commit to memory *one verse a day of the Bible, and that the same verse*. A lesson for every day is thus furnished for all, viz: individuals and families, parents and children, rich and poor, high and low, bond and free, rulers and ruled, ministers and people, infant and common schools, teachers and pupils, Sabbath Schools and Bible classes, colleges and seminaries, churches and associations, denominations and sects, learned and unlearned, philosophers and statesmen, patriots and philanthropists, districts and towns, counties and states, tongues and people, languages and nations.

Therefore, being anxious to promote the study of the *scriptures*, we, whose names are hereunto annexed, resolve to make an effort to commit to memory, at least, *one verse a day* of the New Testament, and all the *same* verse, and use our influence to encourage others to do the same.

N. B. All the condition of membership to the *Verse Association*, is to learn the one verse a day of the New Testament, on the plan of the *perpetual* lesson.

No.	Names.	Age.	Residence.	Lesson.	Date.

On this subject we have a single remark to make, and we make it to prevent the impression that we are inclined to regard the plan of committing a verse of the Bible every day, with indifference. So far from this, we think it a proposition full of interest and importance. If it can be generally adopted, (and we see no lion in the way,) the influence cannot but be happy. The fact that the Bible is the world's book—that every son and daughter of Adam is alike interested in its disclosures—that a family, (parents, children, clerks, domestics, and labourers,) are all employing, at least one faculty of the mind, on the same subject—the ease with which that subject may be incorporated with every thing that is said or done through the day, as a topic of devotional contemplation, of familiar dialogue at the breakfast, dinner and tea-table; the pleasure we feel,

when from home, in the conviction, that on one subject, and that an important one, there is a community of thought. The value of the habit in itself—its probable effect on the heart—the treasure of divine truth laid up in the mind—the restraining influence of the habit—all these, and a thousand other considerations might be named as inducements to a consideration of the plan, if not to the adoption of it.

We can conceive of no exercise more profitable and unexceptionable in a Sunday School.—It will interfere with no other duty, seven verses a week, requiring a very inconsiderable effort; it will necessarily become a family exercise, if all the children are engaged in it; it will lead to conversation, inquiry, and perhaps to anxious thought. Nobody who believes the Bible to be from God, can object to it. Nay, no one who believes the Bible to be a good book, can object to it. The principle of a limited lesson is admirably preserved in this system, and so far as inquiry, observation, and very limited experience enable us to judge, it has some incomparable excellencies, while it is exposed to no serious objections.

ART. X.—REPORT OF THE ILLINOIS SUNDAY SCHOOL UNION, MADE AT THE ANNUAL MEETING AT VANDALIA, DECEMBER 8, 1830. WITH THE PROCEEDINGS. 16 pp. 8vo. (VANDALIA, 1831.)

This is a document of more than ordinary interest. The society is of recent organization. The State to which its operations are confined, is one of the most flourishing of all our Western States.* Great intelligence and zeal have attended the prosecution of the Sunday School effort among them. A very just sense of the value of Sunday Schools seems to have been entertained there, by the leading men of the State; and if we are not mistaken, there is no section of the Union where, at this moment, more systematic and judicious exertions are made to carry the blessings which Sunday Schools confer, to the door of every house within their bounds, than Illinois.

It is true, also, that there are few States in which Sunday Schools are more urgently needed, or where they promise more immediate and extensive good. The state of education there may be learned in some measure from facts communicated to us by a correspondent residing there.

* The increase of population in this state, says the editor of the *Western Pioneer*, within five years, we think, is unparalleled in the history of the west. In the fall of 1825 the census was taken by authority of the state government, and the result was a fraction less than 75,000. The increase in five years is about 86,000, or 17,000 per annum.

It appears that in 51 counties, containing a population of 162,122 souls, there are 550 common schools, and 51 Sunday Schools, in being.

In fixing the number of schools, all that have been at any time open during the past year, were counted: and in some cases strong probability has been taken, as though the existence of a school were proved; so that notwithstanding there may exist some schools not noted, it is more than probable that the total number is still sufficiently large. About forty of these schools are open throughout the year; twenty are open for six months, and through the year there is an average attendance of little less than four months in the year. Of these schools, four have sixty scholars each: twenty-two thirty-five each: twenty-eight, thirty each: thirty-five, twenty-five each: and four hundred and forty-six, twenty each. An examination shows that the whole number of children in the schools is 12,290, and the average size of a school from these data will be twenty-two children. This too, it should be remembered, is the largest number at which it can be estimated. Indeed it is highly probable, says our correspondent, that a considerable proportion of the schools, reckoned at twenty each, would prove on examination to be far below that number; and the others would be likely to fall short of the estimate also. From the State census just published, it appears that the number of children in the State, between the ages of 4 and 16 inclusive, is 47,895: of these, 12,290 are in school at one season or other of the year; but as they attend but for four months, there can be said to be no more than 4,097 children in school through the year. Comparing then the number of children in school, at any particular period, with the number not in school, we arrive at the result that not more than one child in every fourteen, between the ages of 4 and 16, inclusive, is in school in the State of Illinois.

One gentleman was induced, while on these subjects, to ask of the persons whom he consulted, their intelligent opinion, as to what proportion of the male adults in their districts, are able to read? and the more common answer has been "about three-fourths are able to read a little." On inquiring again as to what may be understood by the phrase "being able to read," the case proves to be that many have a knowledge of the letters of the alphabet, and some notion of syllables and words, and call themselves readers, who are yet unable to turn this information to any practical benefit. The question "what proportion of your population would be able to read and understand the books of the American Sunday School Union, so as to derive profit from them, if left in their houses," would be quite differently answered; and from all we can learn, we incline to the opinion that three-fourths of the men and women grown, throughout the State, are unable to read in the bible, with any tolerable understanding; nor should I be surprised, says our correspondent, could the truth be known, if it proved much worse than this. In relation to the children and youth of the country, there is but one opinion;—a very large proportion of them are wholly unable to read; and some think 29-30 of them; others something less. What are fifty-one Sabbath Schools among 58,000 children! a drop in the bucket—a few loaves and fishes for the food of five thousand. Provisions must be brought, and the blessing of Him, who once miraculously fed the multitude, must attend them, or these dear children will starve for the bread of life! Besides, I have no confidence that there have ever been this number of Sunday Schools in operation during any one summer. When a school is known to have had an existence within a year, it is set down as a living Sunday School.

It is unquestionably true, that no system of education has yet been devised which, if well administered, so speedily removes ignorance, and makes a reading, thinking, and intelligent

population, or which so entirely converts a licentious and irreligious, into a chaste, moral, and religious community, as Sunday Schools, with Union Questions and ten-dollar libraries. Under God, they have wrought too many wonders on this wise, to have their power to work more, at all questioned. It is with this confidence in the efficiency of the system, to do all which the enlightened and intelligent citizens of Illinois see the need of having done, and done at once, too, that we most devoutly pray for the accomplishment of all their designs.

The report to which we have called the reader's attention, contains several highly interesting passages, but we have room only for two or three extracts.

1. The Mississippi Valley Resolution:—

Never did the eastern breezes reach us, freighted with goodlier tidings, than when they brought to our ears the intelligence, "*That the American Sunday School Union, in reliance upon Divine aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi,*" and that our benevolent friends in that section of the country were casting their liberal offerings into the treasury of the Lord, for the accomplishment of this magnanimous resolution.

2. The efficacy of Sunday School instruction:—

It would seem impossible that any one should make himself familiar with the system of instruction adopted by the American Sunday School Union, without being struck with its adaptation to the infant and youthful mind. That system of education is best, which most rapidly and effectually develops the mental powers, and improves the moral feelings. Viewed in *either* of these aspects, the Sabbath School system of instruction, is almost unrivalled in its operations. It is the result of long and attentive experiment. It had its period of infancy, and consequently its imperfections; but, for a course of years, ten thousand skilful hands have given it repeated touchings and finishings, till it has acquired an astonishing efficiency. It is still, however, far from perfection; and a wide and interesting field is yet open for improvement. But it is even now admirably adapted to the developement of the infant powers. Such is its simplicity, that it grasps and directs the first rising idea; like the most delicate instrument of the tradesman, it is used with surprising ease and effect, where coarser instruments would be unwieldy and useless. Perhaps it is not too much to say, that it will nourish and bring to maturity that which, under any other influence, would wither and die.

But its influence is no more obvious and striking in rousing and strengthening the intellect, than in improving the heart. For the Bible is the Sabbath School text-book. And what influence can be compared with that exerted by its exhibitions of the character of the only living and true God, as the Creator of all things, and perfect in holiness, justice, goodness, and truth; of his law, with its broad, sacred, and unyielding claims; of heaven with its everlasting joys, and the world of despair with its endless woes. What is more salutary to the mind than the bright examples of prophets, apostles, and other eminent saints? and above all, that of the blessed Redeemer, clad in the vestments of mortality, going about our world in the form of a servant, and finally expiring upon the cross for the salvation of sinners! But all these, and in short the *Bible*, with its various and powerful array of motives to the

practice of holiness, and dissuasives from sin, is made in the Sabbath School, to leave in greater or less perfection its image upon the heart. And that too, at a season of life when impressions are made with the greatest facility, and retained with an almost unyielding tenacity.

The Sabbath School system, is based upon the broadest principles. Its object is, not to inculcate narrow views, or perpetuate party distinctions, but to make the rising generation acquainted with the great principles of Christianity. These are established for the benefit of the *human family*; and should be no more confined within the bounds of any country, nation, or sect, than the laws of nature. In strict accordance with these principles, is the organization of the American Sunday School Union. "Its objects," as stated in the constitution, "are to concentrate the efforts of Sabbath School societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's day—to disseminate useful information—circulate moral and religious publications in every part of the land, and to endeavour to plant a Sunday School wherever there is a population." And from an article in the by-laws of the Union, we learn that, "the committee of publication shall consist of eight members, from at least four different denominations of Christians, and not more than two members from any one denomination. They shall select, read, revise, and prepare for the press, such books and other works, as they shall deem proper to be published by the Society; and shall order their size, and style of execution, and cause the first edition to be printed and published, and fix the price of the same. No book shall be published to which any member of the committee shall object; and no book or other work shall be sold in any bookstore, or depository under the direction or control of the Society, except such as have been, or shall be, approved for that purpose by this committee."

Such is the American Sunday School Union in *theory*, and such is it also in *practice*. Its operations are thrown open to the world—and its friends not only *encourage*, but earnestly *invite* inspection. All its publications, including books, reports, plans of operation, &c. &c., are thrown into the hands of the public, and can be read and judged of by all. Children, of whatever name or sect, are invited to the Sabbath School, and all the instruction there communicated, is given with open doors. All, friends or enemies, without distinction, can go in, and see and hear for themselves. And not only so, but those who conduct these institutions rejoice to have the school-room frequented, on every occasion, by visitors. Here, then, we have all the characteristics of honesty, enstamped, in blazing capitals, upon the very front of the American Sunday School Union.

3. Field of labour, particularly in relation to Illinois:—

Our *field of labour* is of no common interest. However great may be our prosperity, a considerable length of time must elapse, before ordinary schools, can be made to shed the blessings of education, upon our entire population. From some investigations which have been made, we are authorised to conclude, that a large proportion of our inhabitants, adults as well as youth, are unable to read. Consequently, the treasures of the Bible are locked up from them, except as they are occasionally brought forth, by the living preacher. Therefore, as the former are past the season of life which is usually devoted to gaining an education in common schools, without some other means of instruction, they will inevitably go down to the grave, destitute of all knowledge of the Holy Scriptures, except that which comes by hearing. But it is a thought peculiarly calculated to awaken our sympathy, that, in this land, so richly blessed with the precious light of heaven, the volume of inspiration should thus be a sealed book to any of the people. The only hope of these individuals, then, lies in the Sabbath School. Our aim should be to reach every adult within

our bounds, especially those who are unable to read; and whether they are yet in the vigour of life, or under the infirmities of age, to throw wide open to them, the portals of divine truth, that at their pleasure they may gaze upon, and admire the indescribable riches which are within. Multitudes of the rising generation, too, in our State, for a course of years, in consequence of their local situation or limited means, will be compelled to tread in the steps of these adults, unless they enjoy something besides the ordinary methods of instruction. The only hope of *these*, too, is the Sabbath School; which almost literally confers its blessings "without money and without price." For the instruction given is wholly gratuitous—and a *mere pittance* only, is demanded for the requisite books.

4. How to accomplish the object:—

The best possible argument in favour of the Sunday School system, is a school in *successful operation*. He, therefore, who will bring forward the greatest number of such arguments, is the most powerful advocate for these institutions. *Theory* is useless *any where*, unless supported by *facts*; and no where is it more strikingly true, than on this subject. The most powerful and cogent appeal on behalf of Sunday Schools, without some living example which the people can look at, is like a glowing description of some intricate machine, without a model upon which the eye can fasten. The picture may be drawn to the very life, but after all, our ideas of the thing described are exceedingly vague. Let Sunday Schools, conducted as they should be, spring up among us, and they will penetrate with perfect ease those shields of prejudice, against which logic may be directed in vain. We scarcely need stop, therefore, to frame an argument, or meet an objection, but let us on to the experiment. If Sunday Schools *do good*, they will be patronised, and our operations will be sustained; but if we cannot prove this point by *facts among ourselves*, they must and will ultimately go down. And let it be remembered, that *we must roll the wheels ourselves*. For though our friends, in other parts of the country, by their noble benefactions, may and will *diminish* the friction, they can never *annihilate* it.

As to the importance of the system of agencies, it would seem that there could be no doubt in any reflecting mind. It goes upon the principle, so important in other operations, to wit, *division of labour*. No man can perfect himself in *every* branch of business, nor could he, with advantage, divide his time and energies among them all, though he might possess the requisite knowledge. A Sabbath School agent fills one of the most important and difficult stations, and if he be a man of common sense and ardent piety, having a thorough acquaintance with the human character, derived from intercourse with it, under its thousand forms, and an accurate practical knowledge of his business, united with untiring perseverance and entire devotion to his work, he may, by the blessing of God, accomplish an amount of good which an angel might covet. And if destitute of these qualifications, the evil which he does, perhaps, is in the same proportion. But however high his qualifications, in order to effect much, his labours must be permanent. In the prosecution of our great work, then, it will be all-important that we keep this point constantly in view.—*Transient agencies* are of little worth. He who commences a new business to-day, and leaves it to-morrow, might about as well do nothing at all; and he who labours for the same length of time, in that with which he is familiar even, but *under an entirely new set of circumstances*, will effect but little more.

5. Impediments:—

Of all the impediments with which we shall meet, none will be greater than *the want of interested and properly qualified teachers*. Every

one who has engaged to any extent in Sunday Schools, knows the utter impossibility of giving to them life, and vigour, and stability, where competent teachers are wanting. It helps not the cause of Sabbath Schools at all, that there are tens or even hundreds of thousands in our land, who *might* teach successfully, if they *would*, unless they *actually engage in the work*. "But they *will*," says one. No doubt, if proper solicitations were made throughout the valley of the Mississippi, or any other part of our land, that a host of teachers might be brought for *one Sabbath* into a School. But when would they come again? Perhaps *never*. But are such teachers of any use to Sabbath Schools? They are worse than useless, for they help to produce irregularity in the attendance of the children, and leave the impression upon their minds, that the School is a matter of so little consequence, that it may be attended to *just as it happens*, and in fact yield to the most trivial concerns.

The business of conducting Sabbath Schools is an art; but in this, as in all other arts, practice makes perfect. *Any one*, with proper exertion, can qualify himself for the work; and it is vital to the interests of our enterprise, that a band of apprentices to this business be brought forward in our State. For with our *present experience* in Sunday Schools, *we are not qualified* to do, in a proper manner, all that is necessary to be done. But the work, if accomplished at all, must be accomplished by ourselves. We can depend but little upon *foreign* labour. It seems important, therefore, that our citizens should be roused upon this subject; and especially the members of our churches. Is it not time to cry to every professed follower of the Lord Jesus, who has yet done nothing for the welfare of the rising generation, or for his country by the promotion of Sabbath Schools,—“Why stand ye here all the day idle?” Are we not commanded to “do good as we have opportunity?” But where was there ever a better opportunity presented, than in Sabbath Schools? All can do something—no matter how limited their influence, or how small their talents or acquirements. Let every professed follower of Christ in our State, awake to the work, and *it is done*.

We *all* believe that intelligence and moral principle are indispensably necessary to the very existence of a Republican people. The evidence, too, is as clear as the shining of the mid-day sun, that by instilling into the infant and youthful mind, the great principles of the Bible, we train the rising generation to virtue, and dry up many fountains of iniquity, which send forth their poisonous streams to roll, like so many rivers of death, over our land. Let us breathe a pure *moral* atmosphere, and health and happiness will circulate through every vein of the community. By the blessing of God, too, we may be made the instruments of conferring upon those around us, blessings, rich beyond conception, and lasting as eternity. Perhaps, through our humble efforts, multitudes of precious youth may be rescued from the pollutions of sin, made ornaments of virtue here below, and raised at last to shine for ever and ever in the regions of blessedness above. With such considerations in view, party distinctions become loathsome. Our motto, whether Christians, Patriots, or Philanthropists, should be “union,”—union for the best of all purposes, purifying the moral atmosphere of our world, and raising man to the highest dignity of which his nature is capable.

ART. XI.—SPEECHES OF MESSRS. GRUNDY, WICKLIFFE, AND OTHERS, AT THE SUNDAY SCHOOL MEETING IN THE CITY OF WASHINGTON, FEBRUARY 16, 1831. 8vo. 24 pp. American Sunday School Union, 1831.

Whoever is familiar with the history of the American Sunday School Union, is familiar with a history of remarkable

providences. There are circumstances connected with its whole progress, from very feeble infancy to the strength of its manhood, (if it has attained it,) which evince, in a wonderful manner, that, as the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts than our thoughts.

In many instances, which might be particularly stated, the most adverse circumstances have been over-ruled for the great advancement of our cause; clamorous opposition has led to inquiry; high charges have excited attention; and the investigation of these has resulted in deep and abiding convictions of the value and excellence of the institution.

Of all the false alarms which have been raised by the wicked and designing, for the purpose of imposing on the weak and inconsiderate, none seems to have had a wider or more sensible influence in some parts of the country than that the "Union of Church and State" is in contemplation.

If the friends of Sunday Schools deprecate, in the most explicit terms such an event, it is only to blind the people more effectually to their danger. If men like Chief Justice MARSHALL and Judge WASHINGTON are mentioned, as having given their decided approbation to the institution, they were deceived by the skill with which the conspiracy is formed. If proof is asked of some definite act or proposition which involves the fearful evidence of such a design—this is the very mischief of it, that the thing is to be done before any evidence can be had—the church and state are to be united in some dark place, and at some evil hour, known only to the treacherous few; and the moment the cruel process is consummated, we shall find ourselves, conscience, mind and body, encompassed with the chains of a severe and hopeless bondage.

When any thing is said, something else is meant; and when nothing is said, it is because silence is the only security. A single word uttered, no matter where, or when, or by whom, or in what connexion, or under what circumstances, suffices for the alarmist. He has the happy faculty of adapting place, time, person, connexion and circumstances to each particular case. And, so it has come to pass that, in some parts of the country, the very attempt to defend the American Sunday School Union from the charge of treason, is itself treason; and the traitor and advocate are execrated in the same breath, if they are not executed on the same scaffold.

This absurd story is propagated in various forms, and there is no doubt it often comes clothed with the authority of character, intelligence and religious profession; but it is the same absurd story still, and there is not a man in the United States,

who would be considered an intelligent, judicious, competent jurymen, who would convict a notorious thief of stealing a sheep on the same kind and degree of evidence as that on which this charge against the American Sunday School Union now rests, and always has rested. We defy any such man to sit down and weigh the evidence on the subject, and make up his mind to return a verdict of guilty.

In this country, public sentiment is the supreme arbiter. This is formed, enlightened and changed by the diffusion of knowledge. Men of discernment, reflection and integrity, who have opportunities to know and judge, have great power in such a country, to guide opinion; and on many subjects, the mass of the people may not have the same means of determining facts and principles as those have, who occupy (at the people's request) high places, and survey the connexion and bearing of the parts to the great whole. It is in this view that we congratulate our readers on the recent Sunday School meeting at Washington; and it is for the purpose of rendering them easy of reference hereafter, that we transfer to these pages some portion of the just, eloquent, and conclusive arguments made there in our defence.

Our readers are already aware that on the 16th of February, 1831, a large and highly respectable meeting of the citizens of WASHINGTON, of various denominations, was held in that city, to consider the resolution of the AMERICAN SUNDAY SCHOOL UNION, adopted at the Anniversary in May last, *to supply the Valley of the Mississippi with Sunday Schools in two years from that time.*

On motion of FRANCIS S. KEY, Esq. of Georgetown, (D. C.) FELIX GRUNDY, member of the Senate of the United States, from the state of TENNESSEE, was called to the chair, and MATTHEW ST. CLAIR CLARKE, Esq. Clerk of the House of Representatives of the United States, was appointed Secretary.

REV. MR. WALTON, of Alexandria, being requested by the Chairman, invoked God's blessing on the assembly, and on its important and interesting object.

The Honourable CHAIRMAN then stated the object of the meeting.

Permit me to express the joy I feel, (said he,) at the prospect presented by this resolution. Within the last half century, I have witnessed the vast changes which have been effected in the great Valley of the Mississippi. A then unbroken wilderness has been converted into a highly cultivated land; in place of Indian huts have risen temples of justice, and of science, and temples to the true and living God.

The object of the present proposition is to extend moral and religious culture to the minds of the rising generation, throughout that vast region. It

is to imprint on tender minds the great principles of knowledge, especially in morals and religion, at a period best fitted for impression, and calculated to produce their proper effects on future life. I rejoice at the prospect; and in behalf of those intended to be benefited, I thank those whose benevolence has prompted them to this undertaking. If this good work shall succeed, I entertain a hope, that even we, who are now becoming old, may live to see the day, when Sunday Schools shall have imparted their benign influence to every family in our country, and that when we come to lie down in death, we shall close our eyes upon a land of Sunday Schools, of Bibles and of Christians.

The Rev. JOHN BRECKENRIDGE, of BALTIMORE, who appeared as a special delegate from the Society, then addressed the meeting, on the nature, value, and ends of the institution—on its truly catholic character—on its national importance—its republican tendency, and its connexion with the best temporal and eternal good of our fellow-men: and then more particularly explained the objects of the Society in the limitation of time and place, in the resolution which had just been read, touching the "Great Valley."

It was then stated to the meeting, that the PRESIDENT OF THE UNITED STATES, (who is a contributor to the Society's funds,) had engaged to attend the meeting, but was prevented by ill health. He however sent his best wishes for the prosperity of the cause.

The following letter from the Hon. WILLIAM WIRT, of MARYLAND, late Attorney-General of the United States, enclosing a liberal donation, was then read.

Dear Sir,

Washington, February 16, 1831.

I regret that it is not in my power to be with you this evening, that I might have united my humble efforts with those of our fellow-citizens who will be present, in advancing this great, and, as I believe it, Heaven-directed cause. That "Liberty and Learning lean on each other for support," is a truth which has long been known to the wise, and of which we are all becoming convinced by fearful experience. It has been the ignorance of the people which has so long enabled tyrants to hold the world in chains; and they have never failed to burst them asunder whenever light has broken in strongly upon them. But if they are permitted to relapse into ignorance and its natural attendant, groveling vice, tyrants will rise again, under the name of patriots, and we shall see the world re-plunged into Gothic darkness and despotism. It is not in the nature of things, that a popular government can long subsist, except among an enlightened and virtuous people; nothing else can shield them against the designs of wicked and intriguing politicians, who always come in the name and garb of patriotism, and, calling themselves friends of the people, cheat them to their ruin. Every effort, therefore, to enlighten the people, deserves the zealous support of every genuine friend of liberty; and I hail, with unaffected joy, the ardour with which this great and philanthropic plan has been every where received. Viewed in a temporal and political light, merely, it deserves the strongest support from all who wish the continuance of our free and happy institutions at home; and when we see the effect that our example is producing on the

world, the motive for our exertions rises to a far loftier and nobler sentiment. It is the cause, not of the United States only, but of the whole earth. It is the cause of man throughout the world; and who is then so poor and sordid of spirit, as to think only of himself, when the great question is, whether *this earth* shall be inhabited by enlightened and virtuous freemen, erect and firm on the basis of independence, or by hordes of ignorant and groveling prostrate slaves, hugging their chains and licking the dust from the feet of their oppressors!—But in connexion with these great temporal benefits, your society has a still higher and holier aim—spreading the light of the Gospel, and advancing the kingdom of the Redeemer. In relation to the world at large, I believe that public virtue has no solid basis, but in Religion. I mean by public virtue, that which impels a man, in all his public acts, to look solely to the good of his country, without any view of personal aggrandisement. I believe that the fathers of our revolution were, for the most part, such men. A great crisis called them out, and the common danger, as well as the common hope, supplied a great motive of action—which held them together, and directed their united efforts to the liberation of their country. But that crisis once passed, and the object achieved, the natural passions of man came into play, and then came personal ambition, with all its disastrous retinue of faction, intrigue, injustice, barbarity, slander, contention and strife, until our whole country presents a scene from which every honest and peaceable man recoils, without a ray of hope, except from the power of the Almighty. Private vice always keeps pace with public immorality. Principles and manners descend naturally from those who occupy distinguished places, to those who dwell in the humbler walks of life. This is an admitted truth in monarchies, and we have had experience enough to know, that it is extensively true in republics. One distinguished man is able to corrupt a whole neighbourhood by his example and machinations; and the sphere of his pernicious influence becomes enlarged, in proportion to the eminence to which he has risen. The only correction is that which you seek to apply, and the plan is laid in the profoundest wisdom. Begin at the other end of society, with the rising generation, in the humbler walks of life. Plant in them the seeds of that Gospel, to whose power the world of civilized man bears evidence, and you raise up a great antagonist principle which will overwhelm corruption, though seated on high. The people, in truth, hold the upper place among us. They are the spring-head, the natural fountain of all power. Purify the fountain and its stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce such an effect, but the Gospel of the Redeemer carried home to the heart by his spirit. Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a show in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us.—Nothing less than the living conviction of an ever-present God, before whom we are acting and thinking and speaking, and that we have a future state of never ending existence, dependent on his approbation, can impose a moment's restraint on the indulgence of human passion: and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness, here, as well as his only sure hope, hereafter. This is the spiritual work of the Gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contem-

plation of that immortality to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability, be wrought by this great and magnificent scheme of Sabbath Schools, in the rich and populous valley of the Mississippi. It is happy to see that there is nothing sectarian about it, but that the whole Christian church unites in its advancement. And it is not less happy to see that the narrow spirit of political party, or of temporal dominion to the church, has no concern in this case: that the great objects in view are of universal concern, the diffusion of light and knowledge, and the deep and wide dissemination of that pure religion, without which human virtue degenerates into an empty show, or a hypocritical instrument of ambition. That this truly noble and benevolent plan may be placed under wise and judicious direction; that it may be crowned with success by Him who alone has power so to crown it, and that the kingdom of the Redeemer may come, is the fervent wish and prayer of your fellow-citizen,

WM. WIRT.

In supporting one of the resolutions, the Hon. ELISHA WHITTLESEY, member of the House of Representatives of the United States from the State of OHIO, said,

I shall not attempt to trace out who was the author of the benevolent institution, whose interests have assembled us on this occasion, nor dwell upon its rise and progress. The historian will search him out and inscribe his name on his page; and monuments of gratitude will be erected in the hearts of thousands and millions who will be rescued from a state of moral depravity by this mode of instruction. It is sufficient for me to know that the institution exists, and has a deep foundation in almost every quarter of the globe, and has extended its beneficent influence even to the isles of the sea. It is sufficient for me to see the effects of the system of Sunday Schools upon the rising generation: to find, by personal observation, that those who have been, heretofore, sunk in vice and wretchedness, have been raised to a moral elevation of character which fits them for active and useful life in this world, and which, as we ardently hope, will raise them to the possession of immortal glory when their pilgrimage below shall be over. It is sufficient for me to know, that its principles are the principles of morality and of religion; that they are the same which have been instilled by maternal affection into the tender bosom of infancy, and which prompt the maternal prayer while the child is reposed on its pillow, and its safety and happiness confided to Him who sleepeth not. It is sufficient that this institution is cherished by the good and wise, both in Europe and in America. We see blessings multiply wherever the Sunday School Union has hitherto prevailed, in every part of our country. As has been justly remarked, it is an institution intended to promote the interests of no one particular sect in preference to another. Men of all the various religious denominations are equally engaged in urging it forward. Nor has it its habitation in any one particular spot. It seeks to embrace within its benevolent exertions every portion of the human family; its benefits are showered upon all alike, whether poor or rich, whether bond or free.

No man who sees these interesting youth brought together from all ranks and conditions of society, without regard to wealth, and who feels a patriot concern in the future prospects and standing of the country, but must rejoice that the principles of religion and morality are inculcated on the minds of the future citizens of the Union. This great and important enterprise is confined to no section of our country. You have undertaken a great work

—its field of enterprise extends from the great lakes of the North to the mouth of the father of rivers at the South, and from mountains to mountains. Such is the vast extent of the region to be enlightened, that some of the mightiest and most ancient kingdoms of Europe might be set down in the prairies and wildernesses of the trans-Alleghany world, and be felt as no incommodation. This design is calculated to give strength to our political union—it opens a fair field of hope for our posterity; and I am confident, that in expressing my own feelings, I express, at the same time, the feelings of the constituents whom I represent, when I assure you of my best wishes for the prosperity and success of this great and benevolent design.

HON. NICHOLAS D. COLEMAN, member of the House of Representatives of the United States from the State of KENTUCKY, offered resolutions and observed:

I am not one of those who take offence at the exertions of our friends, in other parts of the Union, for the welfare of the people of the West; nor can I, for a moment, perceive the reflection either upon our means of education, or capacity for improvement, contained in the resolution of the Sunday School Society. It is the subject of moral and religious instruction, upon a plan which is at once cheap and efficient, and *all* may advocate it on principles of policy, morality or piety, as either may dictate.

I cannot look upon any system, which has for its object the culture of the moral man, without a deep sense of interest, for it is this instruction which meliorates our condition in this life, and opens the way to a station of security hereafter.

What an interesting fact has been communicated to us! Thirty-seven and a half cents will enable the society to teach a pupil to read, and discharge him from school at 13 or 14 years of age, with a Testament in his hand. The bare communication of the fact is a rich commentary on the system. Who could withhold a few dollars, when he knows that each dollar will extend the great privilege of reading to three different children of poverty! This system is striking in another view; it does not withdraw the services of the child from the family during the week. With many families this would be a great inconvenience. And the child would, after the engagements of labour, devote itself more exclusively to the business of the school, and consequently make a progress in learning, beyond any that can be found at the ordinary school.

It is said that this system takes the instruction of the child from the parent, gives it to a church, and thereby increases the power of the church, by impressing upon the mind in infancy or childhood, doctrines and principles which might be rejected in the maturity of age: and that this is done with a view to a political effect, which is to eventuate in an established religion. This objection will not bear examination. It does not take the religious education of the child from the parent, because there is no compulsion to send children to the Sunday School. If children are sent, it is voluntarily done, and implies an approbation of the doctrines taught, for it cannot be presumed that the parent is inattentive to the progress of his child. But it is said that the religious parent will feel under obligations to send his children to the school. Very true; and will he not feel the very same obligation to teach the child the same doctrine, whether he sends or not? Precisely. This, if an objection, is one that we cannot avoid. Every parent who believes in the truth of any particular tenets, will naturally endeavour to teach them to all whose happiness he, in any wise, can control. But, sir, this is a common thing with all churches. Each is pursuing the same plan of instruction, and with what view? What end can any church have in view, in cultivating the mind, but the happiness of that mind? Can it be supposed

that those who voluntarily relinquish all that the careless call delightful, here, can contemplate the accomplishment of a worldly object! If that were the object, must they not see that it is impossible on their plan? Is it not known that ignorance is the very fetter of the mind; that which enables designing intelligence to create prejudice, fix partiality, and confirm injustice; and thus to control with imperious sway! And yet it is gravely contended that the removal of ignorance, the process of liberalising and enlightening the intellect of man, is to be made use of to render his subserviency more complete. That is to say: the light that is afforded darkens his path, the strength given diminishes his power of resistance, and the freedom secured throws him dependent upon the will of others.

No sir, if any church designed to raise up a power, sufficient to operate upon, and affect the political affairs of our country, they would labour to continue the minds of their people in ignorance, and consequently weakness. The efforts which are making to improve the mind, should put to shame the charge of design to effect political results.

Sir, I am at heart a friend to the improvement of the mind, in any way that it can be effected. I would not blend church and state. I would not bring the religious and political feelings of the country, either into union, or collision. Nor would I have either to exercise the least control over the other. Our constitution guarantees to all, the right to worship as conscience may dictate. It is an inestimable privilege. Mr. Chairman, it is the interest of the church, and the government, to promote the instruction of the human mind. Science and literature are the sisters of liberty. They mutually advance each other. 'Tis knowledge that destroys barbarism, as light dispels darkness. Preserve your intelligence, and you preserve your political independence. Relapse into ignorance, and our free and happy institutions must moulder and decay.

HON. CHARLES E. HAYNES, a member of the House of Representatives from the state of *Georgia*, expressed for the object of the meeting, his entire approbation, and asked for the adoption of a resolution which sanctioned the plans of the American Sunday School Union, as well calculated to diffuse useful instruction, and promote the moral cultivation of man. Mr. Haynes probably entertains different views on this subject from some of his constituents, though we have abundant reason to believe that the *American Sunday School Union* has many of its most intelligent and fast friends among the citizens of *Georgia*. There are men there, however, as there are every where, who do not understand our views, or, we are persuaded, they would regard our proceedings with more kindness.

We fully appreciate the force of the maxim, (so often quoted and so often abused,) that "*charity begins at home.*" But where is *home*? Who is my neighbour? Will my home *to-day* be my home *to-morrow*? Will *my* home be my *children's* home? Is my home safe, if corruption and violence are all around me? Can the man whose children are well educated, feel no anxiety respecting their associations in life? Is he sure that every neighbourhood is taking care of itself, and that thus a steady and equal progress is secured in the several parts, of which the great whole is constituted? At sea, in an open

boat, does charity begin at home? Will a man feel, there, no anxiety respecting the conduct of others? Will he clasp his own wife and children to his bosom, and have no fear that the mistake or carelessness or improvidence of others will bring them to a common grave? Is the house of a Georgian safe, if Alabama and Tennessee are filled with robbers and murderers? But we need not multiply such interrogatories—the maxim of the world is “charity begins at home;” the maxims of the Bible are “LET NO MAN SEEK HIS OWN, BUT EVERY MAN ANOTHER’S WEALTH,” and “CHARITY SEEKETH NOT HER OWN.”—And the principles by which the man of the world is governed are as diverse from those which the religion of Jesus inculcates, as are the kindgoms of light and darkness, each from the other.

We are sure the Hon. gentleman who represented *Georgia* at the Washington meeting, did her more justice than her newspapers at home.

Mr. FRELINGHUYSEN, who seems to be ready to every good word and work, offered a resolution, declaring that the objects contemplated by the proposition made by the Society, last May, commends itself to the patronage and best wishes of every American statesman, patriot and Christian.

Mr. F. in support of it, observed among other things:

That the occasion was never more urgent for the friends of truth to send forth the healthful influence of the Gospel. Sir, in this day of benevolent action, the enemies of God and man are not idle. The disciples of infidelity are striving with sleepless effort to break down the defences of religion and virtue. She has her ministers and her altars. Her votaries are assailing the citadel of truth with every weapon that promises the least infliction. They would blot out the Bible, and roll the wave of desolation over all that is dear to us as men and Christians. Then I would say to parents, as you love your children, and to statesmen, as you love your country, cherish this blessed enterprise. Who would not rejoice to behold the pure spirit of religion pervading the whole mass of our population? These sacred rules of life inculcated and circulated in every valley, reaching to every mountain top, and tracking the course of every mighty river of the west! Who does not desire that the hopes of immortality might animate every heart and fill every bosom, through the whole breadth of the land!

Nothing besides can give stability to our institutions. Let us ponder with deep reflection, and cease not to repeat and reiterate the interesting truth, that our boasted liberties will not long survive the wreck of our public morals. The destruction of the one will witness the passing away of the other. They will go down in melancholy companionship to the same grave. So the father of his country deemed, and with a paternal solicitude counselled us. Mr. Chairman, I heard with heartfelt approbation the sentiment eloquently advanced and sustained by our reverend friend, that the genius of our constitution is propitious to the interests of the Sunday School. It is true, Sir. The pure spirit of republican liberty invokes its aid, and cherishes its fellowship, and he is unfaithful to his country, who would seek to impair its influence or check its progress.

Mr. Frelinghuysen understands the system of Sunday Schools,

not merely as a theorist. He is a teacher, a superintendent, a manager of a Sunday School. He is the friend and companion of Sunday School teachers. He is one of their circle. His mind surveys and comprehends the relations and dependencies of government. He is familiar with the laws and constitutions of nations. He is accustomed to weigh evidence—investigate principles—detect fallacies—support positions—defend right—oppose error; but he finds his highest powers—his most comprehensive views—his most acute investigations, do not lift him above the condition of a poor, helpless, dying sinner. All he is, and all he expects to be, is of God—and to the service of God, he willingly consecrates all he is, and all he has—and, if, by taking his place before a class of children in a Sunday School, he can be the instrument of pointing one of them to the Lamb of God that taketh away the sin of the world, he asks no higher office, he seeks no higher honour. He would not exchange any token of gratitude and love, which the world can afford him, for a single address like this. "Oh, my teacher, under God I owe my contented, happy, useful life;—my peaceful and triumphant death;—my joyful hope of immortality;—to your kind, faithful, prayerful efforts." What a reward—what an honour!

MR. WICKLIFFE'S speech takes up more specifically, the absurd notion of a contemplated union of church and state. Mr. W. is from Kentucky, and is a member of the House of Representatives. He speaks of the American Sunday School Union as an institution which has its origin in Christian philanthropy, and whose success mainly depends upon the voluntary support of a liberal community;—an institution which has accomplished so much, and promises to accomplish more for the rising generation;—an institution whose sole object is public and private good, whose every tendency is the advancement of the temporal and eternal welfare of the human race.

Sir, it cannot be that this institution is unfriendly to the free institutions of our country; its tendencies cannot be, certain I am the objects of its friends are not, to unite church and state. Can such an inference be drawn from the fact that pious and good men of all religious denominations are engaged in extending the blessings of intelligence to the unlettered youth throughout this wide spread republic? Do those who wish to unite church and state seek to disseminate light, knowledge and truth, among those whom they wish to enslave? Where is the literary institution, college or university, which does not claim for its founders, promoters or professors, those who profess the truths of Revelation? The objection that ministers of the Gospel and professors of Christianity are engaged in promoting this system of Sunday School education, consequently it must have for its object a union between the government and church, would lie with equal force against every literary institution or college in the country, where pious men have any agency in their government. I do not believe that there lives, in the

United States, one human being who is silly or wicked enough to desire a union between church and state.

Sir, it is no objection with me to this institution, that it proposes to make the rising generation acquainted with the principles of the Christian religion, and the truths of the Bible. No community thus instructed can be otherwise than free and happy. A people ignorant of their blessings cannot long enjoy civil liberty; they must sooner or later become the slaves of power, and victims of oppression.

MR. KEY's speech presents a very spirited and forcible argument in favour of the universal extension of Sunday Schools. His mind seems to be fixed on new achievements, and he would urge us to higher efforts, than have ever yet been purposed.

Mr. Chairman, we have heard what is now intended by the institution, at whose invitation we are assembled.—The nature and extent of the blessings they purpose to send among the most destitute and increasing population of our country, have been powerfully set before us, and we are invited to co-operate in this work.

We have a right to inquire what it is worth, and what it will cost.

What is it worth?

To confine myself within proper limits I must give but a slight sketch of its advantages.—It proposes to supply the means of education, of a most useful and important character, to all the children of a great and growing country. It provides teachers and books—teachers, whose only motive and object is to do good—and books that can have no other tendency. They are made familiar with the Bible—a book that even infidels have admired, and all admit is the greatest moral work in the world. They have other books collected in little libraries, in the schools, for their use, written by judicious and pious men, suited to their tastes and ages, and calculated to improve their hearts and understandings.

The whole population of the country included in the resolution of the Union, exceeds four millions—of these, it is estimated, that one million are children of a proper age for instruction, and one third of these, it is supposed, are destitute of any means of education. Upwards of three hundred thousand children therefore are to be the immediate recipients of these benefits. Nor is this all—when taught, they will become teachers. A society thus favoured can never be so insensible to their advantages as to lose them, and the blessings of instruction will thus be handed down from generation to generation. That the objects of this bounty will be greatly benefited—that they will generally be made wiser, better and happier—and that their country will find them useful, and many of them most valuable as citizens, cannot be doubted.

In a political point of view, then, alone, this scheme of benevolence is evidently of great worth.

But it is as the mere dust of the balance compared with the considerations that may most justly be brought into the account. These children are to live in this world, and should be fitted for its duties, its trials and its blessings.—But they are also to live in another world—and to live there for ever.

If they are immortal creatures; if the mysteries that surround them have been disclosed by a revelation from on high; if there be a day of retribution, mansions of unfading glory for the faithful, and an eternal prison for the rebellious; if this life be but a preparation for another, and the volume of inspiration alone teaches what we must do to be saved, what are all the lights of science and philosophy, but as dim tapers in the effulgence of the light of the Gospel? To tell the value of an education that sheds this light

upon the understanding and the heart, that shows man his lost condition, and points to his Deliverer, that fits him for all his trials here and for his triumph hereafter, must transcend all human powers of calculation.—Never will it be told till the glad voices of millions, enlightened by these humble means, shall proclaim it in heaven.

What then can the Christian patriot do or desire for his country, that can be compared with the diffusion of these means of blessedness!—Would he surround her with fleets and armies, with all that wealth and power can command, and place her on the pinnacle of earthly grandeur? Alas! where is the land which shows no memorials of departed greatness, whose majestic ruins do not teach us the vanity of trusting to an arm of flesh!

But let a Christian spirit be mingled into the mass of our population, till it pervades every neighbourhood, and where is the danger from within or from without that can harm us? Our schools will be surer citadels of safety than art can erect, and when our people thus walk with God, "God himself will be with them, and he will be their God, and they shall be his people."

Sir, who can see that in many of the States it has been resolved and executed, that every house should have a Bible, and that it is now determined that every neighbourhood shall have its Sunday School, without indulging such an anticipation?

That our country will thus be blessed under the protection of the Most High, and made still more than she has been, a light to the nations of the earth, we may confidently trust.

Then shall

All kingdoms and all princes of the earth
Flock to that light: the glory of all lands
Flow into her: boundless shall be her joy
And endless her increase.—
— Her report shall travel forth
Into all lands. From every clime they come
To see her beauty and to share her joy.

Then shall the assemblies of her people be

—— such as earth
Saw never, such as heaven stoops down to see.

And now, Sir, shall I take a few moments to inquire what it is to cost?

It is estimated that the work proposed in the resolution submitted to us, will cost \$100,000.

This, Sir, no doubt, sounds to many of us as a large sum of money.—It would accomplish many things of importance.—It would build a frigate—would make twenty or thirty miles of road or canal. Yet would any man's mind bear the comparison of these objects with the lowest conception that could be formed of the one proposed? The question is, is it a large sum for the object proposed to be accomplished?

Again, sums are large or small according to the means of those who are to pay them.

There are many men in our country who could each pay this sum, large as it seems, and still be richer than any man ought to be. There are a hundred men who could pay it without feeling it. Certainly a thousand men who could pay it, almost without knowing it.

If every man and every woman would give the tenth of what they annually expend for no object necessary to their real comfort, it would produce far beyond the amount required. Efforts like these, besides their other good effects, serve to teach us the use of money. We shall learn to value it more, and apply it more properly, when we perceive what can be done with it. Thirty-seven cents is a small sum. There are few among us who do not very often spend far more than that amount without con-

sideration, and most unnecessarily. An idle indulgence, a useless book, a ride when we might walk, a pin, a feather, or a flower, may cost many times that amount.

Now, Sir, the American Union has shown us the value of thirty-seven cents. We are informed that such is its economy and management, that it gives a child a testament, and teaches him to read it for thirty seven cents. Let every one then hereafter think, when about to throw away this sum as a trifle, to how important a purpose he may apply it; how rich a gratification it may purchase.

Sir, Christians particularly must learn this lesson. They must remember their stewardship.—They must not fear to appear what they ought to be, “a peculiar people.”—They have the example of their Lord and Master to animate them and “the love of Christ” to constrain them to be “zealous of good works.”—Their efforts alone may accomplish far more than the object of the present resolution, and their prayers may bring down such a blessing from on high, that every child in every valley and upon every hill of our happy land, may have the Gospel in his hand and its power in his heart.

The views expressed by the Hon. DANIEL WEBSTER, of the United States Senate were very just and forcible. He seems to have entertained respecting the plan, the moral efficacy and the probable results of Sunday Schools, the same discriminating and comprehensive views which he takes of the great principles and forms of human government; and though he may have but a limited knowledge of the organization and internal economy of the schools themselves, he sees and feels that the principle by which they are established and governed, is a principle of expansive, *republican* benevolence; that it has its origin in a desire for the best good of the world,—that it reaches the motives and impulses which govern the human heart, and that, if sustained and cherished, its blessed influence will be seen in every section of our land, and will be exerted over successive generations of its inhabitants.

Most great conceptions were simple. The present age had struck out two or three ideas, on the important subject of education, and the diffusion of religious knowledge, partaking, in a very high degree, of this character. They were simple; but their application was extensive, direct, and efficacious. Of these, the leading one, perhaps, was the distribution of the Holy Scriptures, without note or comment; an idea, not only full of piety, and duty, and of candour also, but strictly just and philosophical; since the knowledge of the general truth must, of necessity, be communicated, before there can exist a capacity to examine and decide on those different views and inferences, embraced by Christians of various denominations and various opinions.

The object of Sunday Schools, and of the particular resolutions now before the meeting, was, as he understood it of similar large and liberal character. It was to diffuse the elements of knowledge, and to teach the great truths of Revelation. It was to improve, to the highest of all purposes, the leisure of the Sabbath; to render its rest sacred, by thoughts turned towards the Deity, and aspiring to a knowledge of his word and will.

There were other plans of benevolence, about which men might differ. But it seemed to him, there could be no danger of error here. If we were sure of any thing, we were sure of this, that the knowledge of their Creator, their duty and their destiny, is good to men; and that, whatever,

therefore, draws the attention of the young to the consideration of these objects, and enables them to feel their importance, must be advantageous to human happiness, in the highest degree, and in all worlds. In the great wants of their moral nature, all men are alike. All were born in want of culture, in want of knowledge, in want of something to explain to them, not only what they may see around them, but their own nature, condition and destiny. In civilized times, and in a Christian land, the means of this knowledge were to be supplied to the young, by parental care, by public provision, or by Christian benevolence. They were now assembled in pursuance of a call, made by this last means of operation. It was to afford to some what all needed. It was to administer to the indispensable moral necessities of mankind. It was to supply, or aid in supplying, the elements of knowledge, religious, moral and literary, to the children throughout a most interesting and important portion of the country. He was most happy to concur in this object, and to be present at this meeting, to give it his aid and encouragement.

We doubt not that much good will result from this meeting. In all ages of the world, and among all its inhabitants, many are found whose opinions are formed by the opinions of others. When the officers were sent by the Pharisees and chief priests, to arrest our Saviour, they were "astonished and confounded by the gracious words that proceeded out of his mouth;" and were led to exclaim on their return, "never man spake like this man." But the proud Pharisees inquired, not what things he had spoken, but, "Have any of the rulers or the Pharisees believed on him?"

There are ambitious men in the world, who are governed by the times—who ask, "what shall we gain or lose by advocating or opposing a given measure?" It is well for such men, when the *right* side becomes the *popular* side; and we, therefore, rejoice, that those who have an influence over public opinion, and who are above the imputation of selfish or unworthy motives, have exerted that influence, in the present instance, so intelligently, openly, and decidedly, on the side of truth and public virtue.

Licentious tongues and pens have assailed and abused our Sunday Schools. Many, who have limited means of information, have believed and propagated, while prejudice has magnified and multiplied, their ill reports; and in some parts of our country, nothing but a Sunday School in successful operation, seems capable of stemming the mighty tide of opposition. Such tongues and pens will be silenced, we hope; or, if they are still prompted to abuse us, their influence will be checked and counteracted, by the unqualified opinions of those whom the people delight to honour.

Inquiry on this subject, cannot be pushed too far. Let light be diffused. Let children be taught to read, think and act independently; instruct them at home and at week-day schools, and at Sunday Schools in the evidences of the Christian religion; inculcate the simple principles of the gospel of Jesus Christ; show

them that light has come into the world, and teach them to avoid the influence and society of those "who love darkness rather than light, because their deeds are evil;" lead them to the understanding and love of revealed truth, and you will have a generation that shall seek and serve the Lord; and the influence of a generation of godly *children* is beyond estimation. Exhibit the influence of Sunday Schools in the intelligence, courteousness, meekness, and subordination of those who attend them, and we furnish an argument which none of our enemies can gainsay or resist.

We have no fear of a spirit of free and honest inquiry on the subject of Sunday Schools; and we hope the full expression of the sentiments of our distinguished friends at Washington, will do much to promote it.

ART. XII.—REPORT OF THE DIRECTORS OF THE HAMPDEN COUNTY (MASS.) SUNDAY SCHOOL UNION, AUXILIARY TO THE AMERICAN SUNDAY SCHOOL UNION, MADE JANUARY 24, 1831.

We have seldom received a more intelligent and satisfactory document than this. It exhibits great diligence and fidelity in the management of Sunday School affairs, in the district embraced by the society, and a very successful prosecution of the Depository business. We need no other evidence that there are men in Hampden county, who estimate the value of the institution, and are determined that its benefits shall be extended to all who are willing to enjoy them.

A few extracts will furnish the most satisfactory evidence of the character of the report.

System of Instruction:—

There are in connexion with our union 27 auxiliary societies, which have under their care and management 37 schools. The schools have generally used the "Union Questions," published by the American Sunday School Union. There appears to be but little diversity among the several schools in the course of instruction pursued. We have noticed, however, that some of the schools are peculiar in one respect. The clergymen of the parish in which these schools are located, regularly give a lecture to the teachers on the subject of each lesson, previous to the time when it is recited. This practice obtains, in but few schools; but it is thought that considerable benefit results from it; and we notice it here, in order to propose it for attention and consideration.

Bible Classes and Infant Schools:—

There are mentioned in the report 13 Bible classes, which embrace about 900 scholars of different ages; and there are also *two* Infant Sunday Schools, or Infant classes connected with Sabbath Schools. The apparatus and peculiar modes of instruction made use of in Infant Schools, have been but recently applied in communicating religious knowledge to the younger scholars of our Sunday Schools; but no good reason can be assigned why they may not

be used as profitably in these schools, so far as it relates to the smallest children, as in other schools. Indeed, the experiment has been tried in many places, and found to answer the most sanguine expectations. In the report from the Sunday School in Springfield, the superintendent says, "We have an Infant Sabbath School of 64 scholars, and 3 teachers. It was formed late in the summer; but during its continuance, was well attended, and much interest was manifested by both teachers and scholars."

Statistics:—

There are in the schools connected with the Union, so far as we can ascertain from the reports, and by inquiry, 216 male teachers, and 287 female teachers, and there are 1453 male scholars, and 1954 female scholars. The number of coloured scholars is 26. Whole number of teachers 503, whole number of scholars 3,433, total number of both teachers and scholars 3,936. By a comparison with the statements that were made at the last annual meeting, we find that the increase of scholars has been 174. The greatest increase occurred in Palmer and in Westfield; in the former about 44 per ct. and in the latter 33½ per ct. In these towns local schools have been extensively organized. There are also in the Sunday Schools not connected with our Union, as far as we can learn, 127 teachers, and 810 scholars, most of whom belong to the Methodist schools, making the whole number of Sunday School teachers within the county 630, and of scholars 4,243. The whole population of this county is 31,640, one fourth part of which, viz: 7,910, may be considered as composed of individuals of a suitable age to be pupils in a Sunday School. The difference between this number, and the number of those who, as estimated above, actually attend Sabbath Schools, is 3,667; so that if our calculations are correct, there are 3,667 persons, who, though of a suitable age for this purpose, are not yet brought under the direct influence and instruction of Sunday Schools.

According to a statement recently made by the American Sunday School Union, Massachusetts is the most favoured of the United States, as it regards Sunday School instruction; there being 40 per ct. or nearly one half of the proper subjects of instruction gathered into Sunday Schools; and by the statement above, it appears that Hampden county ranks among the most favoured counties of the State; the proportion of those who are connected with our Sunday Schools, as pupils, being about 53½ per. ct. of the children and youth in the county. The superior advantages which we enjoy in this respect, instead of lifting us up with pride, should excite our gratitude; and the deficiency which still exists here, to a considerable extent, and which exists elsewhere in a lamentable degree, should stimulate us to greater exertions in this noble cause.

The three most favoured towns in this county as it regards the proportion of those enjoying Sunday School instruction, are Springfield, Palmer and Westfield. In Springfield there are about 1,188 Sunday School scholars, or 70 per ct. of the proper subjects of instruction; in Palmer 254, or about 67 per ct; in Westfield 417, or about 57 per ct.

Conversions:—

The number of teachers who have made a public profession of religion during the last year is 12, of scholars 42, in all 54, being about the same number as in the preceding year.

Monthly Concert:—

From the reports we learn, that *nine* Sunday Schools regularly observe the Sunday School Monthly Concert at the time which has been designated for this purpose; yet there is a general complaint that it is not well attended.

From this fact it is evident that professing Christians do not feel and manifest that interest in the subject which its immense importance demands.

Libraries and their management:—

The number of libraries attached to the Sabbath Schools connected with our Union, so far as we can learn from the reports, and by inquiry, is 26, and the whole number of volumes in all of them is 5,753. With regard to the mode of conducting libraries, the reports are not very definite. There appears, however, to be considerable diversity among the schools, in regard to this subject. The directors in their report the last year, recommended the plan adopted by the Sunday School in Springfield, and the report which we have received from the superintendent of that school states, that the excellence of that plan has now been tried and proved by the experience of more than a year.*

General facts:—

The number of scholars who have died since the last year is *six*, and *one* teacher. The number of winter schools is now eleven; connected with which are 164 teachers, and 974 scholars. A few years ago, Sabbath Schools were universally suspended during this season, because of the inclemency of the weather, and of the supposed inconveniences which would attend them. Now they are very generally continued, and it is thought with quite as much advantage in proportion to the numbers attending, as result from the schools during summer. The reports from the places where they are so continued, uniformly represent them as prosperous. The number of winter Schools the last year was *six*. Showing an increase of five.

Influence of Schools:—

We learn that regularity of attendance, sobriety of deportment, and an aspect of seriousness has generally characterized the schools during the last year. Some, however, have been more particularly interesting in these respects than others, and some have been blessed with the special influences of the Holy Spirit. The reports which are most interesting in this view, are those from Chester Village: Monson, East Granville, Factory Village, (Springfield,) Baptist Society, (Springfield,) and Baptist Society, (Chester.)

Depository affairs:—

The Depository from which the schools connected with our union have been supplied with books for the last four years, was established in the year 1827. Ten gentlemen then associated together, and made advances of capital for this purpose. The depository was then, and has continued the private property of those gentlemen. The directors have the satisfaction of stating to the society, that they have succeeded in raising the sum of \$1000, for the purchase of the Depository. The number of books sold from the depository since its establishment, is as follows, viz: in 1827, 3005; in 1828, 3308; in 1829, 3612, including 838 "Union Questions;" in 1830, 4162, including 1365 "Union Questions;" making in the whole 14,807 books, which have been distributed through the agency of this institution, among the several schools in this county, and its vicinity. For the above books there has been received \$1,802,79; and for the apparatus for Sunday Schools sold during the same period \$337,97; total \$2,140,76. The books thus supplied by the depository, we have unquestionable assurance, are of the very best character. They are all furnished to the schools in connexion with our union, on the same terms, upon which the auxiliaries of the American Sunday School Union are fur-

* See American Sunday School Magazine for March and June 1830, Vol. vii. pp. 80 and 183.

nished at the depository in Philadelphia, free from all charges whatever. Thus are our schools provided with a cheap and easy way of procuring at any time, such books as they may need, without the risk, inconvenience, and trouble of sending to a distant city, for every small additional supply, which they may occasionally require. It may be here inquired, how is it possible for our depository to afford books, on the same terms, as they are afforded to auxiliaries in Philadelphia, without wasting its funds, inasmuch as the expense of freight, &c. must, in some way be defrayed? The reason of the liberality on the part of our depository, is to be traced to the liberality which the parent society extends to depositories generally, and the preference which they give to them. The rule adopted by the American Union is as follows: "Depositories established under the control of auxiliary societies, and employing a capital of not less than \$100, exclusively devoted to keeping a supply of suitable books, paying cash or negotiable bills at 60 days, will be entitled to a discount of ten per cent, in addition to the discount of 25 per cent made to auxiliaries." The amount of books sold from our depository the last year, was \$645,65, (exceeding the amount of the preceding year, by \$220,30.) Ten per cent. on this sum, the additional discount allowed to depositories, is \$64,56, which is more than sufficient to defray the expenses of freight, &c. The business of the last year has been transacted on a capital of \$450. The recent addition of \$550, will considerably increase the business of the depository; and we may safely calculate on receiving an additional profit, which will amount, at least, to the interest at 6 per cent. on that sum, viz. \$33, which added to the above sum of \$64,56, is \$97,56; the sum which the society will hereafter realize from the operations of its Depository. The expenses of the society estimated at \$20, added to the expenses of the depository during the last year, viz. \$30,45, makes the sum of \$50,45. This deducted from the above sum, \$97,56, leaves a surplus sum at the disposal of the society of \$47,11. From the above statement it is obvious that in addition to the facility and convenience of procuring books, afforded by a depository located in the centre of the county, the several schools connected with our union, will secure to themselves the expenses of transportation, in their purchases; and the county Union will derive an annual profit from it, which will enable the directors to employ an agent in the county, if thought advisable, or adopt other suitable measures for promoting the cause of Sabbath Schools.

Character of Books:—

The number of books in the depository January 12th, 1831, was 2825 volumes, comprising a variety of about 400 different kinds, and among them are many works of a high and standard character. For the excellence and variety of the books, with which it is furnished, we are very much indebted to its connexion with the parent society; and we derive much advantage from the circumstance that it is a medium of communication between that society and all the societies connected with our union:—Through its agency we receive early notices of the new works which the American Union publish from time to time; and are enabled to obtain them soon after they are issued from the press. And we have also the privilege of receiving and circulating in this community without expense, the publications which are issued by that society, for gratuitous distribution. Among those which have been distributed in this way, are the Annual Reports of the society; Dr. Alexander's Essay, entitled, "Suggestions in Vindication of Sunday Schools;" and a discourse by Dr. Wayland, entitled, "Encouragement to Religious Effort." By the distribution of such publications, we make the proceedings of the parent society extensively known, and diffuse light on the great subject of religious education.

Mississippi Valley:—

The directors would now invite the attention of the friends of Sunday Schools connected with this Union to the recent efforts of the parent society, to establish Sunday Schools in the great Valley of the Mississippi. This is an object which must awaken a deep interest in the bosom of every real Christian, who considers the great influence which Sunday School instruction must have upon the character of the rising generation. The limits of this report will not allow of a proper discussion of this subject. The plan must commend itself to every friend of the human family, and ought to secure the co-operation of Christians in every part of the United States. Without great exertions it cannot be carried into effect, to that extent, which will meet the hopes and expectations of the benevolent projectors. Hitherto but little has been done to aid in this benevolent scheme, within this county. Our efforts have been directed to the accomplishment of plans to advance our own interests. To procure a fund, to place our depository upon a permanent foundation, was considered an object of so much importance to the welfare of Sunday Schools, in this vicinity, and prospectively to the general interests of the cause, that the directors, with the entire approbation of the parent society, have discouraged any general appeal to the congregations connected with this county Union. As this object has now been obtained, it is hoped that the friends of the Sunday School system, will generally contribute of their substance to aid the parent society in the great work which it has undertaken. This society has hitherto derived but little benefit from its auxiliary in this county. The advantage of the connexion has been principally on our side. It is time that we commence a system of remuneration, by seconding their noble enterprises, in a generous and liberal manner. If all their auxiliaries come up to their help, the task they have undertaken will be easily accomplished.

Sunday School Journal:—

They would also recommend to the patronage of this union, the "*American Sunday School Journal*," a weekly paper recently commenced by the "*American Union*." The influence which such a publication is calculated to exert on the cause of Sunday Schools, if properly conducted, must be very happy. Every thing which has a bearing upon the great subject of Sunday School instruction, will be presented to the minds of teachers, and a large class of scholars, in a cheap and commodious form, and with a minuteness of detail, and a familiarity of manner, which cannot be expected in a monthly periodical of a more scientific character. Every teacher ought to be furnished with the "*Journal*," as it will afford abundant matter, of the most interesting kind, which he may communicate to his class, when they have finished their appointed recitations; and thus a period may be filled up, in a profitable and pleasing manner, which often is extremely irksome to children, who have no definite object to occupy their time. We recommend it also to parents and others, interested in the education of children. It will be a valuable paper in a family, inculcating religious truth in an attractive form, and communicating much information on the important subject of education.

"Hitherto the Lord hath prospered us." Let us derive an additional motive to diligence, and perseverance in the cause, from the success which has attended our exertions. To private Christians, as well as public teachers, the "*Chief Shepherd*" has committed the care of his "*lambs*." To guide and direct them, should be their united concern. Although a laborious, it is nevertheless a delightful task to those who love Him. The "*time is short*," and those who have *talents* entrusted to their care, must "*occupy*" until the Lord come, and call them from their labour.

ART. XIII.—PROCEEDINGS AT THE FIFTH ANNUAL MEETING OF THE BAPTIST CONVENTION, OF THE STATE OF VERMONT, HELD AT THE BAPTIST MEETING HOUSE IN HINESBURG, OCTOBER 27 AND 28, 1830. BRANDON, pp. 28.

Our business is with a very small, but very substantial and interesting portion of this pamphlet, viz: the first annual report of the Vermont Baptist Sabbath School Union. Rev. Hadley Proctor is President, and Rev. E. B. Smith Secretary, of the society, and it is auxiliary to the American Sunday School Union.

The union was organized October 29, 1829. It was then resolved to establish two depositories, one at Branden, and the other at Windsor. We are sorry to learn that the effort to raise \$500, for this purpose, has failed. Exertions have also been made to increase the number and efficiency of the schools, and with encouraging success.

It appears that there are connected with seven associations, 73 schools, and 32 Bible classes.

Many of these have been the theatres of renewing grace. In one school, organized within the year, 6 scholars and one teacher have professed hope in Christ, and the work of reformation is still progressing in it. In another school of 120 scholars and 16 teachers—12 scholars and 15 teachers are hopefully pious. In two schools belonging to one congregation—the average attendance of both, which will not exceed 50—25 have professed hope in Christ during the past winter, 18 of whom have been baptized and received to the fellowship of the church. Many other schools have been signally blessed, but we are not able to give particulars.

It will be seen that the preceding report is defective. In the majority of instances we have been utterly unable to procure information from our schools.

The report concludes with the following suggestion:—

As a subject of vital importance to the success of our enterprise, we would recommend to our friends to furnish the means of instruction to teachers. For this purpose the pastor should hold weekly meetings, in which the lesson should be explained, difficult passages illustrated, and important truths enforced. Suitable books for their instruction should also be furnished.

We would also recommend to the teachers, to assemble, at least once a month, for special prayer for the blessing of God upon their pupils—upon themselves, and upon the general cause of Sabbath Schools.

Could not our Vermont friends find it convenient and profitable to observe the second Monday evening in the month, which is already extensively set apart as an evening devoted to prayer and supplication?

The Rev. Jonathan Merriam, of the Baptist denomination, has been labouring within the bounds of this union for some months, in the employment of the American Sunday School Union, but under the direction of the Vermont Baptist Sunday School Union.

VOL. I.—12.

ART. XIV.—A HINT TO THE AMERICAN QUARTERLY REVIEW.

The American Quarterly Review is among leading literary periodicals of this country. We are not a little surprised that it should descend from so proud an elevation, for the purpose of aiding ignorance and infidelity to bring into disrepute and contempt, even an effort (however misjudged and unsuccessful it may be,) to enlarge the intellectual capacities and attainments of children. In the number for December we find a review of "Watson's Annals of Philadelphia." In that article is the following remark:

The laws of our worthy forefathers bore the same proportion to those of our own times that their jails did. The first assembly, which met at Upland, sat three days, and passed *one law!* consisting of sixty-one subjects; and these subjects, how different from those which now puzzle the brains of statesmen!—one was "against the drinking of healths," another, "against spreaders of false news," and another, "against clamorous persons, scolders, and railers!"—and that the wise lessons they proclaimed and enforced might be instilled deeply in the minds of the people, these excellent laws were to be made up in the form of school-books, or of such tracts as those by which the "A. S. S. Union" now enlightens mankind, and read as occasional lessons in schools.

Now this is, in our view, a very unmanly thrust. We have, however, concluded that the Reviewer is honest;—that he really supposes the *American Sunday School Union* publishes tracts of such a character, that the idea of enlightening any body by them, is perfectly preposterous.

In order, therefore, to put him right in the matter, we propose to him to examine a few of them, the titles and size of which we subjoin. If agreeable to him we will furnish a copy of either or all, for his examination; and such confidence have we in his intelligence and candour, (though neither of them show to much advantage in his review,) that if, on examination, he thinks them suitable objects of contempt, he may express his contempt in good, set phrase, whenever and wherever it suits his convenience.

Here then are the titles and size of some of the tracts "by which the Union now enlightens mankind."

Pocket Dictionary of the Bible, edited by Rev. Dr. Alexander, of Princeton, New Jersey, 546 pages.

A Summary of Biblical Antiquities, by John W. Nevin, Professor in the Theological Seminary at Pittsburg, (Pa.) 2 volumes, 561 pages.

Life of George Washington, 268 pages.

Alexander's Evidences of Christianity, 230 pages.

Illustrations of Scripture, 252 pages.

Life of Legh Richmond, by Rev. Dr. Bedell, 216 pages.

Help to the Gospels. 252 pages.

History of the Sandwich Islands, 214 pages.

Life of Mrs. Judson, by Rev. Dr. Knowles, 266 pages.

Geography of the Bible, by Messrs. J. W. and J. A. Alexander, 177 pages.

Life of Paul, by Rev. Dr. Bedell, 197 pages.

Life of Oberlin, by John Hall, Esqr., of Philadelphia, 140 pages.

Union Questions, 3 vols. 424 pages.

Infant's Progress, by Mrs. Sherwood, 197 pages.

To which we may add Croly's History of the Church, Jowett's Christian Researches, with a variety of biographical sketches, of such men as *Martyn, Buchanan, Alleine, Gardiner, Pearce, Elliot, Luther, Spencer, Brainerd, Newton, Mather, Swartz, &c.*

It may not be known to the Reviewer, that "these tracts by which the A. S. S. Union now enlightens mankind," have received the unqualified approbation of some of the wisest and most learned men in our land, of every profession. We could cite the opinion of many distinguished lawyers in different parts of the country, to show the high estimation in which "*such tracts*" are held. Many minds, as unaccustomed to childish or contemptible pursuits, at least as the Reviewer can be, have been engaged with unmingled satisfaction and acknowledged improvement in the perusal of some of the most insignificant of "*such tracts*." Away then with such ill-will. There are surely men enough to abuse the *American Sunday School Union*, who cannot, or will not understand its principles and proceedings; and we trust they will not always be kept in countenance by those who have sense enough to know better, and who should have manliness and honesty enough to think and speak better.

With the Reviewer's offences against his author and against a laudable effort to preserve the remembrance of the opinions, customs and manners of former days, we have nothing to do.

ART. XV.—TESTIMONIES IN FAVOUR OF EARLY INSTRUCTION.

The following testimonies are highly gratifying and encouraging, as they afford to parents and tutors a fresh excitement to diligence and zeal in the religious instruction of children. They will likewise remind some of our young friends of past scenes, when from the lips of their tender mother, they were

taught to "know the God of their fathers and to serve Him, with a perfect heart, and with a willing mind."

"I owe it to my mother," (says the late Dr. Watson, Bishop of Llandaff,) "I mention it with filial piety, for imbuing my young mind with principles of religion, which have never forsaken me."

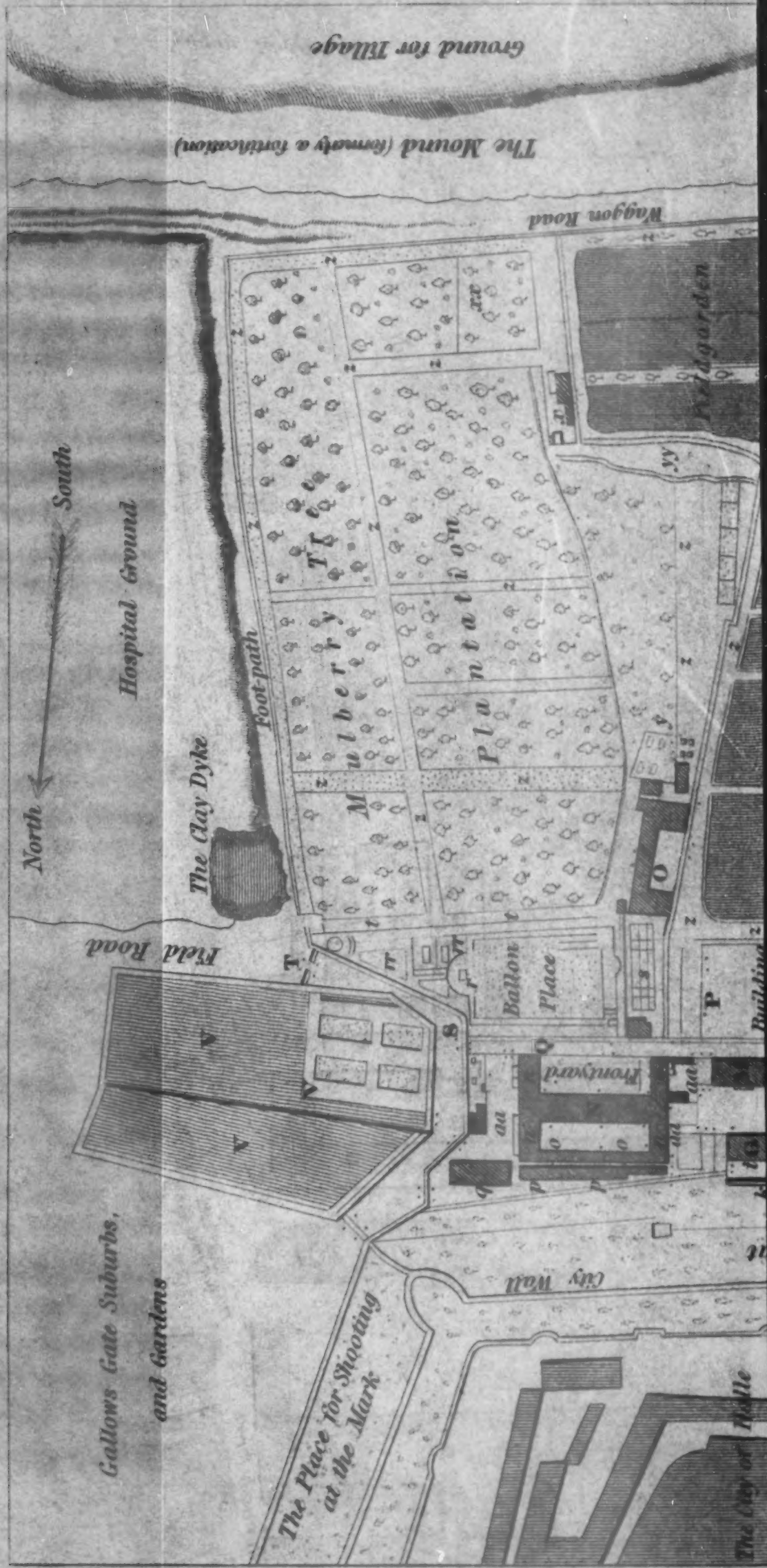
"The virtuous and evangelical principles," writes General Burn, "which I imbibed in my youth, and the pious examples set constantly before me, although frequently slighted, and sometimes in the course of a wicked life, entirely forgotten, yet seldom or never failed to witness against me, in the wilful commission of sin; and were frequently the means of preventing its perpetration; and what prevents sin must surely be a great blessing."

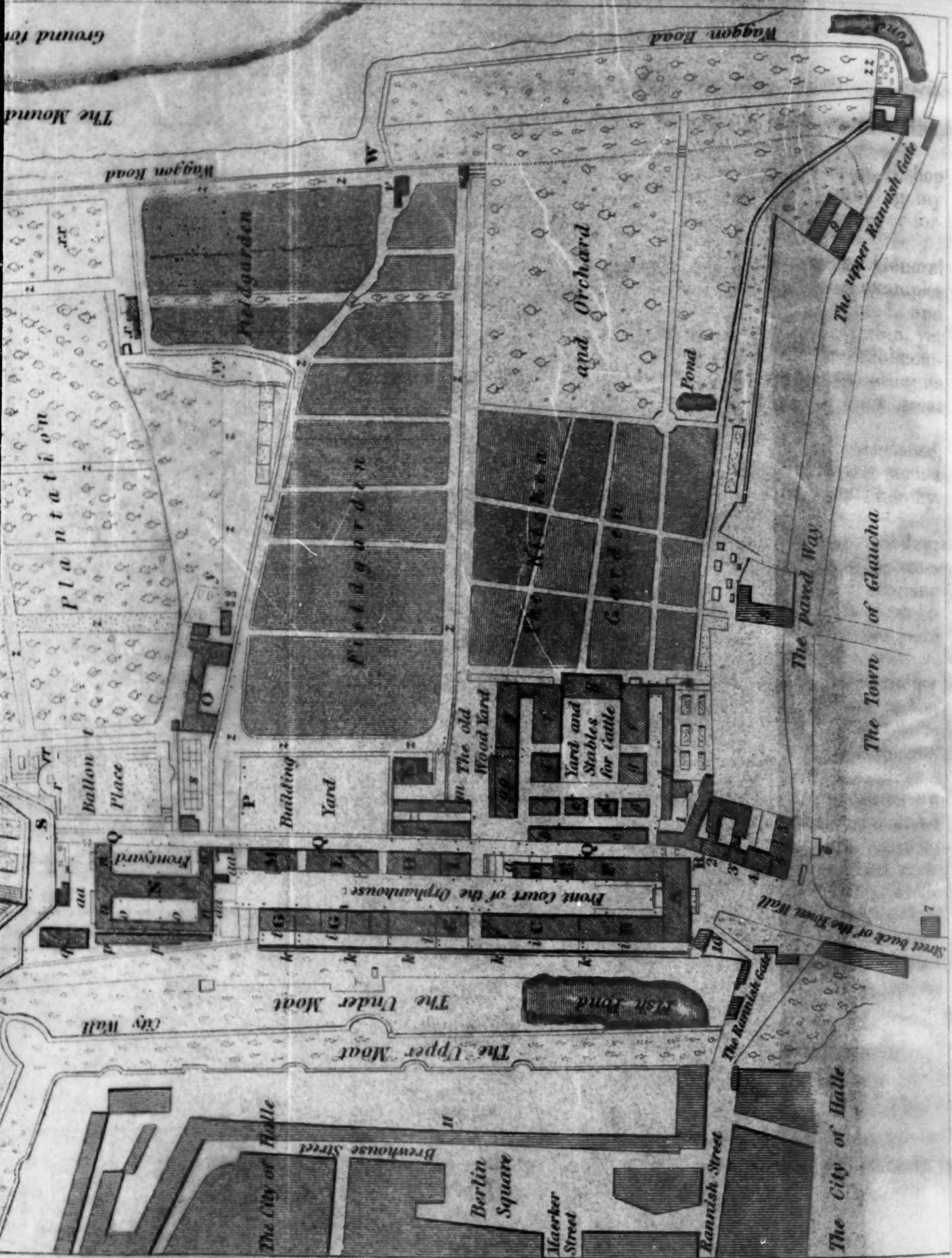
The Rev. Philip Henry is said to have frequently mentioned, with thankfulness to God, his great happiness in having such a mother, who was to him as Lois and Eunice were to Timothy, teaching him the Scriptures from his childhood.

The writer himself has frequently looked back on the days of his childhood, when his mother instructed him in his catechism, and taught him to repeat a morning and evening prayer, which gave him the habit of praying in the first instance, and led him at length to desire and to ask for the *grace* of prayer.

The principles we imbibe in our youth are seldom altogether deserted. They grow up with us, and as we advance in life, we see more of their excellency and importance. They form a contrast to the loose and vicious sentiments of the ignorant, wicked mass of society. If parents who neglect their children are highly censurable in suffering the mental soil to become a desert waste, how guilty are those children who have received the early moral and religious counsels of their parents; but who, instead of bringing forth fruit answerable to such valuable efforts, produce only the thorns and briers of profanity, irreligion, and vice. Such will mourn at the last, when their flesh and their body are consumed, and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me."

PLAN OF THE ORPHAN HOUSE AND SEMINARY NEAR HALLE IN SAXONY.





Hallish Measure 15 feet to a Pole.



EXPLANATIONS
AND
INTERESTING NOTES.

- A.* The Front Building of the Orphan House.
- B.* Dwelling-house of the Orphan boys and German School House.
- C.* New House for Orphan girls.
- D.* Old House for Orphan girls.
- a.* Yard attached to the old house for Orphan girls.
- E.* The English House—Some Families from Great Britain sent Children to be educated by Francke, and they occupied this house. Hence the name.
- F.* The Buildings of the Singing and Dining Halls.
- b.* The Bake-house.
- c.* The new Bake-house.
- d.* Dwelling-house of the Farmer.
- e.* The Slaughter-house and Wash-house.
- f.* Barns.
- g.* Stables for cattle.
- gg.* Wood-houses.
- h.* Depository of books.—In the early days of the institution, an individual who had been engaged in theological studies, was upon a visit to Francke, and was so much delighted with his establishment, and the spirit with which he managed it, that he made up his mind to reside with him. This individual took to the great book-fair at Leipsic some copies of a

EXPLANATIONS.

little book, which was among the first printed at the Orphan-house, and was laughed at for his small stock; but in the lifetime of Francke, this same individual was at Leipsic with the largest stock of books at the fair.

The king of Prussia was on a visit to the Orphan-house and had an interview with this person, and among other things asked him, "What is the amount of your salary?" clapping his hands to his sides, he said, "What I have here, and my victuals and drink." The king tapped him on the shoulder and said, "I wish I had such servants."

G. The long building for students and scholars.

i. Back-yards of the Orphan-house.

k. Back buildings of the Orphan-house.

H. The Bible-House.

Canstein, a nobleman of Germany, in the beginning of the last century, seeing the want of Bibles, procured, at his own expense, a sufficient fount of type to print the Bible without distributing any part of it. By this very near approach to stereotyping, the Bible was afforded so cheap, that the poor could buy it, and many were given away. This nobleman, on the decease of his daughter, gave to the Orphan-house a very large estate.

I. Bible Printing Office.

l. Bible Depository.

m. Engine House.

K. The Orphan House Hospital.

L. The Library.

M. New Farm-House.

N. Royal Seminary, or Seminary where the languages are taught.

n. The wings of the Royal Seminary.

aa. The front yard of the Royal Seminary.

o. p. The back buildings of do. do.

q. The old brew-house.

r. The Monument of Francke.

rr. Pleasure Gardens.

EXPLANATIONS.

- s. Botanical Garden.
- t. The alley in the plantation for the students.
- O. Depository of building materials.
- P. Workshops in building yard.
- Q. The waggon road of the Orphan House.
- R. The gate of entrance to the Orphan House.
- S. The inner red gate.
- T. The outer red gate.
- V. The Medicinal Garden.
- W. The black gate in the field garden.
- v. Dwelling-house of the Superintendent of the water-works.
- w. The dye-house.
- x. The garden house in the plantation.
- xx. The old sand pit.
- y. The place where they keep the cocoons.
- yy. The nursery in the plantation.
- z. Walks in the field garden and plantation.
- zz. The green house in the Orphan garden.

1. The Golden Rose.—This house, before Francke bought the property, was occupied as a public house, and from the sign was called the Golden Rose. It was formerly occupied by the director of the establishment.

2. 3. Dwelling houses for the officers, clerks, &c.

4. Dwelling houses for the widows of directors.

5. The dwelling-house where sundry respectable females are maintained out of the interest of a legacy bequeathed to the Orphan House.

6, 7, 8, 9, 10. Dwelling-houses.

11. The house of the Jewish Institute near the Berlin Square.

Dr. Callenberg established this Institution, 1732. Since 1736 a new period began, and the labour for the conversion of the Jews, was blessed. After the decease of Dr. Callenberg, M. Stephen Schulze succeeded him in the directory of this Institution, and after his decease in 1776, Pastor Beyer succeeded him.

The Missionary Society at Berlin, has two missionaries

EXPLANATIONS.

among the Jews in Poland, and for these several years they have laboured under many difficulties, yet not without success.

At the north-western corner of the plan will be seen, *the place for shooting at the mark*. This place is a dry ditch, or moat outside the wall of the city of Halle. In the year 1538, the frying-pan makers formed themselves into an association under the name of the "Archer Society," and used to assemble at this place to shoot at a mark with a cross-bow. This use of the place was long since abandoned, and the ground appropriated to other purposes; the society, however, still receive the rent, and admit as members such persons as they please, beside frying-pan manufacturers.